

5 But Solomon worshipped Astarthe, the goddess of the Sidonians, and Moloch, the idol of the Ammonites.

6 And Solomon did that which was not pleasing before the Lord, and did not fully follow the Lord, as David, his father.

7 Then Solomon built a temple for Chamos, the idol of Moab, on the hill that is over against Jerusalem, and for Moloch, the idol of the children of Ammon.

8 And he did in this manner for all his wives that were strangers, who burnt incense, and offered sacrifice to their gods.

9 And the Lord was angry with Solomon, because his mind was turned away from the Lord, the God of Israel, who had appeared to him twice;

10 And had commanded him concerning this thing, that he should not follow strange gods: but he kept not the things which the Lord commanded him.

11 The Lord therefore said to Solomon: Because thou hast done this, and hast not kept my covenant, and my precepts, which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy servant.

12 Nevertheless, in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son.

13 Neither will I take away the whole kingdom; but I will give one tribe to thy son, for the sake of David, my servant, and Jerusalem, which I have chosen.

14 And the Lord raised up an adversary to Solomon, Adad the Edomite, of the king's seed, in Edom.

15 For when David was in Edom, and Joab, the general of the army, was gone up to bury them that were slain, and had killed every male in Edom,

16 (For Joab remained there six months with all Israel, till he had slain every male in Edom,)

17 Then Adad fled, he and certain Edomites of his father's servants, with him, to go into Egypt: and Adad was then a little boy.

18 And they arose out of Madian, and came into Pharan, and they took men with them from Pharan, and went

into Egypt, to Pharaoh, the king of Egypt: who gave him a house, and appointed him victuals, and assigned him land.

19 And Adad found great favour before Pharaoh, inasmuch that he gave him to wife the own sister of his wife, Taphnes, the queen.

20 And the sister of Taphnes bore him his son, Genubath; and Taphnes brought him up in the house of Pharaoh: and Genubath dwelt with Pharaoh among his children.

21 And when Adad heard in Egypt that David slept with his fathers, and that Joab, the general of the army, was dead, he said to Pharaoh: Let me depart, that I may go to my own country.

22 And Pharaoh said to him: Why, what is wanting to thee with me, that thou seekest to go to thy own country? But he answered: Nothing; yet I beseech thee to let me go.

23 God also raised up against him an adversary, Razon, the son of Eliada, who had fled from his master, Adarezer, the king of Soba.

24 And he gathered men against him, and he became a captain of robbers, when David slew them of Soba: and they went to Damascus, and dwelt there, and they made him king in Damascus.

25 And he was an adversary to Israel all the days of Solomon: and this is the evil of Adad, and his hatred against Israel; and he reigned in Syria.

26 Jeroboam also, the son of Nabat, an Ephrathite, of Sareda, a servant of Solomon, whose mother was named Sarua, a widow woman, lifted up his hand against the king.

27 And this is the cause of his rebellion against him, for Solomon built Mello, and filled up the breach of the city of David, his father.

28 And Jeroboam was a valiant and mighty man: and Solomon seeing him a young man ingenious and industrious, made him chief over the tributes of all the house of Joseph.

* Supra, ix. 2.—Infra, xii. 15.—2 Kings viii. 14.

4 2 Kings viii. 6; 1 Par. xviii. 6.—2 Par. xiii. 6.

still convinced that there could be but one God, and that his adoration of idols was merely external, and out of complaisance to his wives. See Sanctius, &c. C.

VER. 5. *Astarthe*. Heb. *Astaroth*, "ewes," is in the plural form, as if to denote many idols. But the moon, or the queen of heaven, (Jer. vii. 18,) is particularly designated. Judg. ii. 12. H.—Some explain it of Venus, (Sanctius,) or Juno. T.—*Moloch*. Heb. *Melchom*, (their king,) "the abomination" (H.); supposed to be the sun, (Sanctius,) or Saturn. T. See 4 Kings xxiii. 10.

VER. 7. *Chamos*. Bacchus or Priapus, called *Kōpor* by the Greeks, as he presided over "feasting."—The temples erected by Solomon were not entirely demolished till the reign of Josias. T.—*Hill*. Heb. "Then Solomon erected a high place (temple, altar, or grove) to Chamos, the abomination of Moab, on the, &c., hill;" it is supposed of Olives, (H.) to the east of Jerusalem, which was hence called, the mount of offence. 4 Kings xxiii. 13. C.—Yet no place was consecrated to idols within the city. M.

VER. 9. *Twice*, or repeatedly. See chap. ix. 2. H.—He had appeared to him at Gabson, and after the consecration of the temple, (M.) besides sending a prophet to him while he was building. Chap. vi. 12. Abul.—God was not content with giving him the general commandments; he had condescended to caution him in a most particular and earnest manner (H.); so that his transgression is more horrible and ungrateful. C.

VER. 12. *Safe*. As David placed this son upon the throne, the disgrace would seem to revert on him. M.—Here we behold the reward of piety, and how desirable a thing it is to have saints for our parents. H.

VER. 13. *One tribe*. Besides that of Jude, his own native tribe. Ch.—That of Benjamin had been so reduced, that it scarcely deserved the name of a tribe. It was also invariably connected with the adjoining tribe of Juda; as many of the other tribes, after the captivities of Assyria and Babylon, went by the common title of Jews. T.—The Levites, and many of the Israelites, came to inhabit in the

land of Juda, for the sake of the true religion. Chap. xii. 17; 2 Par. xi. 13—16. Jeroboam banished the tribe of Levi from his dominions, that he might more easily introduce a change of religion among his subjects. The two kingdoms were thus almost equal in strength. C.—*Chosen* for the abode of holiness, and the seat of government. Salien.

VER. 14. *Adversary*. Heb. *Satan*. Nothing of this kind could molest him, while he continued faithful. Chap. v. 4. But now he sees the arm of God stretched out, pressing him to repent.

VER. 15. *In Edom*. In the fifteenth year of his reign. Salien.—Abisai was the general in this expedition. 2 Kings viii., and 1 Par. xviii. 12.

VER. 19. *Full*. Sept. "elder sister of his wife Thekemina." H.

VER. 23. *Razon*. He must have been now about ninety-four years old; unless this was the son of Adarezer's general. Salien. M.

VER. 24. *Robbers*, or (Heb. and Sept.) "a band" with whom he made depredations. H.—*Damascus*, with David's consent, on their admitting a garrison, (2 Kings viii. 6,) and consenting to pay tribute (M.); or Razon might make himself master of this place only after the apostacy of Solomon. His successors became very formidable to the Jews, particularly Razin, (4 Kings xv. and xvi.,) who was slain by Thelathphalassar, ib. ver. 9. C.

VER. 25. *Solomon*, after he once began. H.—*Adad*. Heb. "and with the evil of Adad, and he detested Israel." M.—Razon and Adad conspired to attack Solomon. H.

VER. 26. *King*, attempting to draw the people into rebellion, as he perceived that they were discontent with the buildings at Mello. He had a command over them; and though he was, for the present, obliged to save himself by flight, he had sown the seeds of rebellion by his discourses in such a manner that the imprudent answer of Roboam (C.) easily brought them to maturity. H.

VER. 28. *Joseph*, Ephraim, and Manasses. M.—He was of the former tribe. Salien.—At first Solomon employed none of the Israelites to work. Chap. ix. 22

29 *So it came to pass at that time, that Jeroboam went out of Jerusalem, and the prophet Ahias, the Silonite, clad with a new garment, found him in the way: and they two were alone in the field.

30 And Ahias taking his new garment, wherewith he was clad, divided it into twelve parts:

31 And he said to Jeroboam: Take to thee ten pieces: for thus saith the Lord, the God of Israel: Behold, I will rend the kingdom out of the hand of Solomon, and will give thee ten tribes.

32 But one tribe shall remain to him for the sake of my servant, David, and Jerusalem, the city which I have chosen out of all the tribes of Israel:

33 Because he hath forsaken me, and hath adored Astarthe, the goddess of the Sidonians, and Chamos, the god of Moab, and Moloch, the god of the children of Ammon: and hath not walked in my ways, to do justice before me, and to keep my precepts, and judgments, as did David, his father.

34 Yet I will not take away all the kingdom out of his hand, but I will make him prince all the days of his life, for David my servant's sake, whom I chose, who kept my commandments, and my precepts.

35 But I will take away the kingdom out of his son's hand, and will give thee ten tribes:

36 And to his son I will give one tribe, that there may remain a lamp for my servant, David, before me always in Jerusalem, the city which I have chosen, that my name might be there.

37 And I will take thee, and thou shalt reign over all that thy soul desireth, and thou shalt be king over Israel.

38 If then thou wilt hearken to all that I shall command thee, and wilt walk in my ways, and do what is right before me, keeping my commandments, and my precepts, as David, my servant, did: I will be with thee,

a 2 Par. x. 15.—A. M. 3029, A. C. 975.

and will build thee up a faithful house, as I built a house for David, and I will deliver Israel to thee:

39 And I will for this afflict the seed of David, but yet not for ever.

40 Solomon, therefore, sought to kill Jeroboam: but he arose, and fled into Egypt, to Sesac, the king of Egypt, and was in Egypt till the death of Solomon.

41 And the rest of the words of Solomon, and all that he did, and his wisdom: behold they are all written in the Book of the words of the days of Solomon.

42 And the days that Solomon reigned in Jerusalem, over all Israel, were forty years.

43 And^b Solomon slept with his fathers, and was buried in the city of David, his father; and Roboam, his son, reigned in his stead.

CHAP. XII.

Roboam, following the counsel of young men, alienateth from him the minds of the people. They make Jeroboam king over ten tribes: he setteth up idolatry.

AND^c Roboam went to Sichem: for thither were all Israel come together to make him king.

2 But Jeroboam, the son of Nabat, who was yet in Egypt, a fugitive from the face of king Solomon, hearing of his death, returned out of Egypt.

3 And they sent and called him: and Jeroboam came, and all the multitude of Israel, and they spoke to Roboam, saying:

4 Thy father laid a grievous yoke upon us: now, therefore, do thou take off a little of the grievous service of thy father, and of his most heavy yoke, which he put upon us, and we will serve thee.

5 And he said to them: Go till the third day, and come to me again. And when the people was gone,

6 King Roboam took counsel with the old men, that stood before Solomon, his father, while he yet lived, and

a A. M. 3029. 2 Par. x. 1.

But he afterwards oppressed them grievously. The king's right was to make his subjects cultivate his lands, &c. 1 Kings viii. 11. They did not pay money. (Matt. xvii. 24,) but wrought for the king. Heb. "he made him ruler over all the charge," (or levy). H.

VER. 29. *Garment.* *Solome* occurs sixteen times in this sense, and *ssome* twenty-seven. The latter, we may presume, is the true reading, as it is in the Sam. Pentateuch invariably; Exod. xxii. 26, 27, both words are printed in the Heb. Bible. But it is not probable that Moses should have written them so. *Shamal*, in Arabic, signifies "he clothed himself all over." Kennicott.—*Way* leading to Ephraim, (M.) his department. C.—*Field.* Sept. "he drew him aside out of the road: and Ahias had on a new cloak, and both were in the field." H.—Jeroboam would not probably go unattended (M.); and it seems this transaction soon transpired, and came to the ears of Solomon. H.

VER. 30. *Parts.* He speaks by his actions, (M.) thus foretelling what should happen, as was customary with the prophets. Osee i. 2; Jer. xxvii. 2; Ezech. xii. 7; Acts xxi. 11. C.—This tended to make a deeper impression on the mind, (H.) and to convince all that what was spoken was not in jest. W.

VER. 36. *A lamp.* Posterity, (2 Kings xxi. 17,) power, and glory. 4 Kings viii. 19.

VER. 37. *Desireth.* It seems he was already disposed to revolt. C.

VER. 39. *For this infidelity of Solomon, (H.) afflict,* by raising up a rival. M.—*For ever.* Notwithstanding the wickedness of many of its princes, this family was to subsist, in a distinguished rank, till the coming of the Messias; that the completion of the promises might be more observable. C.—After two hundred and fifty years the throne of Israel was subverted. M.

VER. 40. *Therefore,* being apprized of what had passed, as well as to prevent the farther attempts of Jeroboam. H.—*Sesac.* He is the first whose proper name is given in Scripture. Whether he was of the same family as the Pharaoh whose daughter Solomon had married, cannot be ascertained. C.

VER. 41. *Words, or transactions.* H.—*Book.* This book is lost, with divers others mentioned in holy writ. Ch.—Nathan, Ahias, and Addo, composed these journals. 2 Par. ix. 29. H.—*The books of days,* are cited in the Paral., so that we cannot suppose that these journals are the same with that work. C.

VER. 42. *Forty.* Josephus says eighty; and some suppose that the Scrip-

ture only specifies the years during which Solomon reigned virtuously. Pazzon is of the same opinion as Josephus. H.—Others contend that it is a manifest mistake. Immoderate pleasures hastened his old age and death, when he was about fifty-eight years old. His repentance is a problem. C.

VER. 43. *Solomon slept, &c.* That is, died. He was then about fifty-eight years of age, having reigned forty years. Ch.—S. Chrysostom, at different times, seems to have entertained opposite opinions on this head, (H.) which has been a matter of controversy among the Fathers, as it is at present with us. We ought to adore and imitate, with trembling, the silence of Scripture. C.—Sept. seem favourable to Solomon (Prov. xxiv. 32): "At last I did penance, and looked forward, to embrace discipline." H.—But the Heb., Chal., and Vulg., have nothing similar. C.—Some think that the Book of Proverbs, as well as that of Ecclesiastes, was composed by him after his repentance; and that he expresses his sentiments of affliction and self-condemnation, (Prov. xxx. 2,) and his opinion of all earthly gratifications. Eccles. i. 2, &c. H.—Yet this dreadful uncertainty may serve to keep us all in humble fear, and teach us to work out our salvation with trembling. C.

CHAP. XII. VER. 1. *King,* or to acknowledge his right, provided he would grant their request. The discontented assembled at Sichem, rather than at Jerusalem, as they would be under less restraint. C.—They appointed Jeroboam to prefer their petition. M.—Roboam was probably the only son whom Solomon had by his wives. C.—We read of two daughters, Japheth and Basemath. Chap. iv. 11, and 15. H.—Naama, the Ammonite, was the mother of Roboam, who, though forty years old, was devoid of good sense. 2 Par. xiii. 7; Eccles. ii. 18; Eccl. xlvii. 27. C.

VER. 2. *Hearing of.* Heb. "It (the assembly) and Jeroboam dwelt in Egypt." H.—But in 2 Par. x. 2, we find he returned. It is probable that both texts agreed in the days of S. Jerom; as the same letters, if read in a different manner, may have both meanings. C.—Sept. have also "returned." H.

VER. 4. *Yoke,* of personal service, (C.) first to build the temple, and afterwards to erect palaces, fortify cities, &c. The works of Melchior gave the greatest discontent. H.

VER. 6. *Old men.* Banaias and Jahiel. S. Jer. Trad.

VER. 7. *They said.* Heb. "he said." The transcribers, probably not under-

he said: What counsel do you give me, that I may answer this people?

7 They said to him: If thou wilt yield to this people to-day, and condescend to them, and grant their petition, and wilt speak gentle words to them, they will be thy servants always.

8 But he left the counsel of the old men, which they had given him, and consulted with the young men that had been brought up with him, and stood before him.

9 And he said to them: What counsel do you give me, that I may answer this people, who have said to me: Make the yoke, which thy father put upon us, lighter.

10 And the young men that had been brought up with him, said: Thus shalt thou speak to this people, who have spoken to thee, saying: Thy father made our yoke heavy, do thou ease us. Thou shalt say to them: My little finger is thicker than the back of my father.

11 And now my father put a heavy yoke upon you, but I will add to your yoke: my father beat you with whips, but I will beat you with scorpions.

12 So Jeroboam, and all the people, came to Roboam the third day, as the king had appointed, saying: Come to me again the third day.

13 And the king answered the people roughly, leaving the counsel of the old men, which they had given him,

14 And he spoke to them according to the counsel of the young men, saying: My father made your yoke heavy, but I will add to your yoke: My father beat you with whips, but I will beat you with scorpions.

15 And the king condescended not to the people: for the Lord was turned away from him, to make good his word,* which he had spoken in the hand of Ahias, the Silonite, to Jeroboam, the son of Nabat.

16 Then the people, seeing that the king would not hearken to them, answered him, saying: What portion have we in David? or what inheritance in the son of Isai? Go home to thy dwellings, O Israel: now, David, look to thy own house. So Israel departed to their dwellings

17 But as for all the children of Israel that dwelt in the cities of Juda, Roboam reigned over them.

18 Then king Roboam sent Aduram, who was over the tribute: and all Israel stoned him, and he died. Wherefore king Roboam made haste to get him up into his chariot, and he fled to Jerusalem:

19 And Israel revolted from the house of David, unto this day.

20 And it came to pass when all Israel heard that Jeroboam was come again, that they gathered an assembly, and sent and called him, and made him king over all Israel, and there was none that followed the house of David but the tribe of Juda only.

21 And Roboam came to Jerusalem, and gathered together all the house of Juda, and the tribe of Benjamin, a hundred fourscore thousand chosen men for war, to fight against the house of Israel, and to bring the kingdom again under Roboam, the son of Solomon.

22 But the word of the Lord came to Semeias, the man of God, saying:

23 Speak to Roboam, the son of Solomon, the king of Juda, and to all the house of Juda, and Benjamin, and the rest of the people, saying:

24 Thus saith the Lord: You shall not go up, nor fight against your brethren, the children of Israel: let every man return to his house, for this thing is from me. They hearkened to the word of the Lord, and returned from their journey, as the Lord had commanded them.

25 And Jeroboam built Sichem in Mount Ephraim, and dwelt there, and going out from thence, he built Phaniel.

26 And Jeroboam said in his heart: Now shall the kingdom return to the house of David.

27 If this people go up to offer sacrifices in the house of the Lord at Jerusalem: and the heart of this people will turn to their lord Roboam, the king of Juda, and they will kill me, and return to him.

28 And finding out a device, he made two golden calves, and said to them: Go ye up no more to Jerusa-

* *Supra*, xl. 31.—A. M. 3030. A. C. 974.

* 2 Par. xl. 2.—Tob. i. 5.

standing what they wrote, frequently mistake singular for plural verbs. So ver. 21, "they came," instead of *he came*. Some MSS. and the ancient versions are correct. Kennicott.—*Yield*. Heb. "serve." By the submission of one day he might have acquired the kingdom.

VER. 8. *Him*. They were young, compared with the former, though they might be forty years old. M.—It was frequently the custom in the eastern courts to educate young noblemen along with the heir to the crown.

VER. 10. *Finger* is not expressed in Heb. or Sept., but the Syr. and Josephus agree with the Vulg. In Paral. we read *loins*, instead of *back*. Heb. and Sept. my little (Prot. supply *finger*). Sept. "my littleness," *μικρότης*; but in Paral. *finger* is added. H.—Chal. "my weakness is stronger than my father's strength." C.

VER. 11. *Scorpions*. Chal. "thorns." Heb. has both significations. Like a tyrant, Roboam threatens to beat the people with sharp thorns. M.

VER. 15. *Turned*. Heb. "for the cause (revolution) was from the Lord, (C.) that he might verify his word." H.—God permitted the king to act imprudently, and disposed things in such a manner, that the prediction took effect. C.—Indeed, the prophet had only spoken, because things would happen. H.—"There are two sorts of persecutors, those who blame, and those who flatter: the tongue of the flatterer persecutes more than the hand of him who kills." S. Aug. in Psal. lxi. D.—Roboam fell a prey to his evil counsellors. H.—*That*, (ver. 18,) denotes the sequel, not the final cause, as chap. xiv. 9. W.

VER. 16. *Look to*. Chal. "rule over thy own tribe." They imitate those who give a bill of divorce. C.—Herein they were not excusable, no more than those who persecuted God's people, though he permitted their wickedness, to chastise the guilty. M.

VER. 17. *Them*, as well as over many who came into his territory, that they might practise the true religion without restraint. H. Chap. xi. 18.—The kings of Juda afterwards made various conquests. Chap. xiii. 19. Hence they were able

to contend with the other tribes (C.) with advantage. H.—Even at first Roboam put himself at the head of 180,000 chosen men, ver. 21. Abia had an army of 400,000, and Asa near 600,000; while Josaphat had 1,100,000 soldiers. 2 Par. xiii. 8, and xiv. 8, and xvii. 14.

VER. 18. *Aduram*. One of the same name had occupied this post under David. 2 Kings xx. 24. C.—Some suppose that this is the same with *Adoniram*. Chap. iv. 6.—*Haste*. Heb. "he strengthened himself," or obstinately persisted in his resolution of reducing the people by force; and thus those, who might now have been easily reclaimed, were driven to choose another king, and the evil became irremediable. C.

VER. 20. *Agabi*, from Egypt, ver. 2. H.—He had not been present, it seems, at the second assembly; or at least he had retired as soon as Roboam had given his decision. But the people having stoned Aduram, and thus rendered a reconciliation very difficult, Jeroboam was invited to accept the crown. C.—As this was conformable to his utmost desires and the prophet's declaration, he made no demur. Chap. xi. 37. H.—*Only*. Benjamin was a small tribe, and so intermixed with the tribe of Juda (the very city of Jerusalem being partly in Juda, partly in Benjamin) that they are here counted but as one tribe. Ch.

VER. 24. *Them*. This shows the great authority of Semeias. He wrote the history of Roboam. 2 Par. xii. 15. He also foretold the irruption of Sennacherib, to punish the house of Israel; but not to destroy it. C.—The obedience of Roboam deserves applause; though it would have been a vain attempt to resist God, who was resolved to punish his family. M.

VER. 25. *Built*, or "had built," while Roboam was preparing for his invasion. Salien.—*Sichem* and *Phaniel* had been ruined by Abimelech, and by Gedeon. Judg. viii. 17, and ix. 45. C.—By means of these fortresses he secured both sides of the Jordan. H.—Jeroboam afterwards fixed his residence at Thirza, where the court was kept till Amri built Samaria.

leim :^a Behold thy gods, O Israel, who brought thee out of the land of Egypt.

29 And he set the one in Bethel, and the other in Dan :

30 And this thing became an occasion of sin : for the people went to adore the calf as far as Dan.

31 And he made temples in the high places, ^aand priests of the lowest of the people, who were not of the sons of Levi.

32 And he appointed a feast in the eighth month, on the fifteenth day of the month, after the manner of the feast that was celebrated in Juda. And going up to the altar, he did in like manner in Bethel, to sacrifice to the calves, which he had made : and he placed in Bethel priests of the high places, which he had made.

33 And he went up to the altar, which he had built in Bethel, on the fifteenth day of the eighth month, which he had devised of his own heart : and he ordained a feast to the children of Israel, and went upon the altar to burn incense.

CHAP. XIII.

A prophet sent from Juda to Bethel, foretelleth the birth of Josias, and the destruction of Jeroboam's altar. Jeroboam's hand, offering violence to the prophet, withereth, but is restored by the prophet's prayer : the same prophet is decieved by another prophet, and slain by a lion.

AND ^abehold there came a man of God out of Juda, by the word of the Lord, to Bethel, when Jeroboam was standing upon the altar, and burning incense.

2 And he cried out against the altar in the word of the Lord, and said : O altar, altar, thus saith the Lord : ^aBehold a child shall be born to the house of David, Josias by name, and he shall immolate upon thee the priests of the high places, who now burn incense upon thee, and he shall burn men's bones upon thee.

3 And he gave a sign the same day, saying : This shall be the sign, that the Lord hath spoken : Behold the altar shall be rent, and the ashes that are upon it, shall be poured out.

4 And when the king had heard the word of the man

of God, which he had cried out against the altar in Bethel, he stretched forth his hand from the altar, saying : Lay hold on him. And his hand which he stretched forth against him, withered : and he was not able to draw it back again to him.

5 The altar also was rent, and the ashes were poured out from the altar, according to the sign which the man of God had given before in the word of the Lord.

6 And the king said to the man of God : Entreat the face of the Lord thy God, and pray for me, that my hand may be restored to me. And the man of God besought the face of the Lord, and the king's hand was restored to him, and it became as it was before.

7 And the king said to the man of God : Come home with me to dine, and I will make thee presents

8 And the man of God answered the king : If thou wouldst give me half thy house, I will not go with thee, nor eat bread, nor drink water in this place :

9 For so it was enjoined me by the word of the Lord, commanding me : Thou shalt not eat bread, nor drink water, nor return by the same way that thou camest.

10 So he departed by another way, and returned not by the way that he came into Bethel.

11 Now a certain old prophet dwelt in Bethel, and his sons came to him, and told him all the works that the man of God had done that day in Bethel : and they told their father the words which he had spoken to the king.

12 And their father said to them : What way went he ? His sons showed him the way by which the man of God went, who came out of Juda.

13 And he said to his sons : Saddle me the ass. And when they had saddled it, he got up,

14 And went after the man of God, and found him sitting under a turpentine-tree : and he said to him : Art thou the man of God who camest from Juda : He answered : I am.

15 And he said to him : Come home with me, to eat bread.

^a Exod. xxxiii. 3.—^a 2 Par. xi. 15.

^a A. M. 3080.—^a 4 Kings xxiii. 16.

VER. 28. *Devise.* Wicked policy, to make religion subservient to the state. W.—*Calves.* It is likely, by making his gods in this form, he mimicked the Egyptians, among whom he had sojourned, who worshipped their Apis and their Osiris under the form of a bullock. Ch. S. Jerom in Osee iv. 15, and v., &c.

VER. 29. *Bethel and Dan.* Bethel was a city of the tribe of Ephraim, in the southern parts of the dominion of Jeroboam, about six leagues from Jerusalem : Dan was in the extremity of his dominions, to the north, on the confines of Syria. Ch.—The Israelites did not hesitate to travel so far. Ver. 30. C.—Those who lived nearer Bethel went thither along with their king. Salien.—The latter city was assigned to Benjamin. Jos. xviii. 22. M.—But probably many of the subjects of Jeroboam dwelt in it ; so that it was the most southern city of his dominions. It had been consecrated by Jacob, (Gen. xxviii. 19.) and was a famous place of devotion. 1 Kings x. 3. Sept. (Alex.) and S. Cyril (in Osee p. 5) read Galgal. Dan had been long before infected with idolatry. Judg. xviii. 30.

VER. 30. *Sin,* almost irreparable, which brought on the ruin of the ten tribes. Though the calves were taken away along with them into captivity, the people did not return to the service of the Lord ; but the greatest part imitated the conduct of the pagans, with whom they mixed ; while some few returned with the tribe of Juda, and made a part of that kingdom. The Samaritans, who were sent to inhabit their country, were not of the race of Jacob. C.

VER. 31. *Places, to other idols or devils,* (2 Par. xi. 15. H.) not merely at Bethel. Chap. xiii.

VER. 32. *Day.* God had prescribed the seventh month, (C.) and this wicked prince purposely made choice of another, that the observance of the days appointed might be obliterated. Thus the Jacobins, in France, decreed that the tenth day should be the day of rest, instead of Sunday. H.—Religious assemblies tend greatly to promote the spirit of concord and peace.

VER. 33. *To :* lit. "upon," (*super,*) as at the end of the verse. H.—The altars were very high and large. C.—*Month.* Sept. add, "on the festival which," &c. M.—*Heart.* Heb. reads *molbad* (*præter,*) instead of *molbu,* (*ex corde suo*).

Some MSS. retain the latter word, as it is printed also in the marginal keri.—Jeroboam has a mind to do honour to his new worship, and unites in his own person the sacerdotal and regal dignity, as the Roman emperors did. C.—*Incense.* Sept. "to sacrifice." H.—From this period many learned men date the 300 years of the iniquity of Israel. Ezec. iv. 5. D.

CHAP. XIII. VER. 1. *A man.* Some suppose his name was Addo. 2 Par. ix. 29. But this is quite uncertain.—*Incense,* or victims. C.

VER. 2. *Altar,* in which the prodigy was to take place, for the instruction of all. M.—*Name:* 940 (C.) or 350 years after Salien.—This prediction proves the truth of the religion ; for though the author of this book might have seen it verified, yet he would undoubtedly insert the very words of the prophet, which were known to all the people. 4 Kings xxiii. 15. In this passage we do not read that Josias destroyed the *priests.* But ver. 19 and 20, it is clearly insinuated. C.—*Who now.* He will reduce their bones to ashes upon this altar ; or, those who shall imitate these priests shall be *there* burnt alive. H.

VER. 3. *Sign.* This would take place immediately, to convince the king that what he had said would be accomplished. So Moses and Achaz were treated. Exod. iii. 2—12 ; Isa. vii. 14—16. C.

VER. 6. *Thy God.* He does not say *my,* being conscious that he had abandoned his service. M.—*Before.* We may be surprised that God thus heals a man whose heart was not changed, ver. 33. E.—But miracles do not always work a conversion. Pharaoh, Saul, and Achaz beheld them in vain : only one of the ten lepers returned to give thanks, Luke xvii. 17. This miracle rendered Jeroboam still more inexcusable. C.

VER. 10. *Bethel,* which was *defiled.* 1 Kings xxi. 5. God would thus caution us to keep at the greatest distance (T.) possible from evil company, (H.) and from whatever may lead to sin. M.

VER. 11. *Bethel,* originally (H.) from *Samaria.* 4 Kings xxiii. 18. M.—Josias would have burnt his bones, like those of the false prophets, if they had not been blended with those of the man of God. C.

16 But he said: I must not return, nor go with thee, neither will I eat bread, or drink water in this place:

17 Because the Lord spoke to me, in the word of the Lord, saying: Thou shalt not eat bread, and thou shalt not drink water there, nor return by the way thou wentest.

18 He said to him: I also am a prophet like unto thee: and an angel spoke to me, in the word of the Lord, saying: Bring him back with thee into thy house, that he may eat bread, and drink water. He deceived him,

19 And brought him back with him: so he ate bread, and drank water in his house.

20 And as they sat at table, the word of the Lord came to the prophet that brought him back:

21 And he cried out to the man of God who came out of Juda, saying: Thus saith the Lord: Because thou hast not been obedient to the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 And hast returned, and eaten bread, and drunk water in the place wherein he commanded thee that thou should not eat bread, nor drink water, thy dead body shall not be brought into the sepulchre of thy fathers.

23 And when he had eaten and drunk, he saddled his ass for the prophet, whom he had brought back.

24 And when he was gone, a lion found him in the way, and killed him, and his body was cast in the way: and the ass stood by him, and the lion stood by the dead body.

25 And behold, men passing by, saw the dead body cast in the way, and the lion standing by the body. And they came and told it in the city, wherein that old prophet dwelt.

26 And when that prophet, who had brought him back out of the way, heard of it, he said: It is the man of God, that was disobedient to the mouth of the Lord, and the Lord hath delivered him to the lion, and he hath torn him, and killed him, according to the word of the Lord, which he spoke to him.

VER. 18. *An angel spoke to me, &c.* This old man of Bethel was indeed a prophet, but he sinned in thus deceiving the man of God; the more, because he pretended a revelation for what he did (Ch. W.); though he did it with a good intention, and supposed that the prophet had only been forbidden to eat with Jeroboam and his followers. Ticed. q. 42.—This lie might cause him to be styled "a false prophet," by Josephus. Abulensis thinks he was a wicked man, like Balaam; and many suppose that he was the chief instrument in deluding the king. Josep., S. Greg., &c.—After the man of God had been torn to pieces, he might easily persuade the people that he was only an impostor, and that the pretended miracles were merely the effects of natural causes. It is not certain that this man was inspired by God, ver. 20.—*Deceived.* Heb. "he lied unto him," (C.) and thus caused him to transgress. W.

VER. 20. *Back.* Some translate, "whom he had brought back." Junius, Syr., &c.—This would destroy the principal proof of those who esteem the man of Bethel to have been a true prophet. C.—Prot. agree with us; and the context seems to assert that God addressed his servant by another's mouth. H.

VER. 24. *Killed him.* Thus the Lord often punishes his servants here that he may spare them hereafter. For the generality of divines are of opinion that the sin of this prophet, considered with all its circumstances, was not mortal. Ch.—He had received a positive order, and ought to have tried *the spirits*, whether they were from God. 1 John iv. 1; Gal. vi. 18. Every prophecy which contradicts the word of God comes from an evil principle. C.—The prophet might suppose, however, that some cause had intervened, which authorized him to eat with this his brother, (ver. 30,) whom he probably revered as a true prophet. Many of God's commands are conditional. M.—S. Augustine (Cura, c. 7) doubts not of the prophet's salvation.—*Body*, without even hurting the ass, ver. 28. H.—God protected the relics of his servant, by stationing the lion for a guard. Procop. M.—How impenetrable are the counsels of God! He suffers Jeroboam, and the prophet who had seduced his servant, to live; while he punishes the latter for a fault which he had committed undesignedly. But he thus purified him from guilt, (C.) while he reserved Jeroboam for more lasting torments in another world. H.—Nothing could prove more forcibly the existence of future rewards and punishments. C.

27 And he said to his sons: Saddle me an ass. And when they had saddled it,

28 And he was gone, he found the dead body cast in the way, and the ass and the lion standing by the carcass! the lion had not eaten of the dead body, nor hurt the ass.

29 And the prophet took up the body of the man of God, and laid it upon the ass, and going back brought it into the city of the old prophet, to mourn for him.

30 And he laid his dead body in his own sepulchre: and they mourned over him, saying: Alas! alas, my brother.

31 And when they had mourned over him, he said to his sons: When I am dead, bury me in the sepulchre wherein the man of God is buried: lay my bones beside his bones.

32 For assuredly the word shall come to pass which he hath foretold in the word of the Lord, against the altar that is in Bethel: and against all the temples of the high places, that are in the cities of Samaria.

33 After these words, Jeroboam came not back from his wicked way: but on the contrary, he made of the meanest of the people priests of the high places: whosoever would, he filled his hand, and he was made a priest of the high places.

34 And for this cause did the house of Jeroboam sin, and was cut off, and destroyed from the face of the earth.

CHAP. XIV.

Ahias prophesieth the destruction of the family of Jeroboam. He dieth, and is succeeded by his son Nadab. The king of Egypt taketh and pillageth Jerusalem. Roboam dieth, and his son Abiam succeedeth.

AT that time Abia, the son of Jeroboam, fell sick.

2 And Jeroboam said to his wife: Arise, and change thy dress, that thou be not known to be the wife of Jeroboam, and go to Silo, where Ahias, the prophet is, *who told me that I should reign over this people.

3 Take also with thee ten loaves, and cracknels, and a

a Supra, xi. 31.

VER. 31. *Bones.* Sept. add, "that my bones may be saved along with his." The conduct and faith of this man would lead us to conclude that he had done wrong, without any malicious design, ver. 18. H.

VER. 32. *Samaria.* The city was built by Amri, fifty years after the death of Jeroboam. Chap. xvi. 24. But the sacred writer speaks of places by the names which they bore in his time. C.—If this man was a prophet, he might easily mention *Samaria*, which would give its name to the kingdom of Israel. There was also probably a village of this name long before, on the mountain *Samir*, where one of the judges was buried. Judg. x. 2. H.

VER. 33. *Way.* Every thing promotes the salvation of the just, while the wicked pervert the most gracious designs of Providence to their own ruin. The king concluded that the prediction deserved no regard, ver. 18. C.—*Meanest.* Chap. xii. 31. Thus he wished to eradicate all sense of religion. H.

VER. 34. *Earth.* Heb. "to destroy it from the face of the earth." The Vulg. insinuates that it had taken place before the author wrote. In the third year of Asa, twenty-two years after this revolt, Baasa slew the whole family. Chap. xv. 20.

CHAP. XIV. VER. 1. *Time.* This expression does not determine the year. S. Chrys., &c.—The passage in the Vat. Sept. seems to place this death before Jeroboam ascended the throne; but it took place rather at the end of his reign, ver. 14. Abia seems to have been his eldest son, and fit for command; so that the people mourn for him, which they would hardly have done for an infant. C.

VER. 2. *Dress.* As if the prophet, who could dive into futurity, could be thus imposed upon. Jeroboam was aware that he would be full of indignation at the changes which had been introduced. He might also fear lest his wife might be exposed to danger in (C.) or near (H.) the enemy's country, (C.) and the people would have been more convinced of the vanity of their idols, if they had seen that it was necessary to have recourse to a prophet of the true God. M.—The mother might ask without the least suspicion, "Will my son recover?"

VER. 3. *Cracknels.* Heb. *nokdim*, "cakes full of holes," &c. Jos. ix. 12. C.—Sept. give a double translation, "cakes and raisins." Arab. "fruits." Syr. adds "dried." It was customary to make presents to the prophets, 2 Kings ix. 7. C.—But these were mean, that the woman might not be known. D.

pot of honey, and go to him: for he will tell thee what will become of this child.

4 Jeroboam's wife did as he told her: and rising up, went to Silo, and came to the house of Ahias; but he could not see, for his eyes were dim by reason of his age.

5 And the Lord said to Ahias: Behold the wife of Jeroboam cometh in, to consult thee concerning her son, that is sick: thus and thus shalt thou speak to her. So when she was coming in, and made as if she were another woman,

6 Ahias heard the sound of her feet, coming in at the door, and said: Come in, thou wife of Jeroboam: why dost thou feign thyself to be another? But I am sent to thee with heavy tidings.

7 Go, and tell Jeroboam: Thus saith the Lord, the God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel;

8 And rent the kingdom away from the house of David, and gave it to thee, and thou hast not been as my servant, David, who kept my commandments, and followed me with all his heart, doing that which was well pleasing in my sight:

9 But hast done evil above all that were before thee, and hast made thee strange gods, and molten gods, to provoke me to anger, and hast cast me behind thy back:

10 Therefore, behold I will bring evils upon the house of Jeroboam, and^a will cut off from Jeroboam him that pisseth against the wall, and him that is shut up, and the last in Israel: and I will sweep away the remnant of the house of Jeroboam, as dung is swept away till all be clean.

11 Them that shall die of Jeroboam in the city, the dogs shall eat: and them that shall die in the field, the birds of the air shall devour: for the Lord hath spoken it.

12 Arise thou, therefore, and go to thy house: and when thy feet shall be entering into the city, the child shall die,

13 And all Israel shall mourn for him, and shall bury him: for he only of Jeroboam shall be laid in a sepulchre, because in his regard there is found a good word from the Lord, the God of Israel, in the house of Jeroboam.

14 And the Lord hath appointed himself a king over

Israel, who shall cut off the house of Jeroboam in this day, and in this time:

15 And the Lord God shall strike Israel as a reed, is shaken in the water: and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river: because they have made to themselves groves, to provoke the Lord.

16 And the Lord shall give up Israel for the sins of Jeroboam, who hath sinned, and made Israel to sin.

17 And the wife of Jeroboam arose, and departed, and came to Thersa: and when she was coming in to the threshold of the house, the child died,

18 And they buried him. And all Israel mourned for him, according to the word of the Lord, which he spoke by the hand of his servant Ahias, the prophet.

19 And the rest of the acts of Jeroboam, how he fought, and how he reigned, behold they are written in the Book of the words of the days of the kings of Israel.

20 And the days that Jeroboam reigned, were two and twenty years: and he slept with his fathers: and Nadab, his son, reigned in his stead.

21 And Roboam, the son of Solomon, reigned in Juda: Roboam was one and forty years old when he began to reign: and he reigned seventeen years in Jerusalem, the city which the Lord chose out of all the tribes of Israel to put his name there. And his mother's name was Naama, an Ammonitess.

22 And Juda did evil in the sight of the Lord, and provoked him above all that their fathers had done, in their sins which they committed.

23 For they also built them altars, and statues, and groves, upon every high hill, and under every green tree:

24 There were also the effeminate in the land, and they did according to all the abominations of the people, whom the Lord had destroyed before the face of the children of Israel.

25 And in the fifth year of the reign of Roboam, Sesac, king of Egypt, came up against Jerusalem.

26 And he took away the treasures of the house of the Lord, and the king's treasures, and carried all off: as also the shields of gold which Solomon had made:

^a Infra, xv. 29.—2 Par. xii. 13.

^a A. M. 3030.—4 Supra, x. 16.

VER. 9. *Strange gods*; that is, *foreign gods*: which expression destroys the opinion of those who imagine that Jeroboam designed by his calves to worship the Lord God of Israel. Ch.—Back. Lit. "body."

VER. 10. *Wall*. Every male child, or every dog. See 1 Kings xxv. 22. H.—The Heb. word *maslin*, in Spanish and French, signifies "a shepherd's dog."—*Israel*. This proverbial expression signifies, that even those who keep at home, and meddle not with the affairs of war, will not escape (C.); nor shall those who have run away from the field of battle, (H.) nor the most precious or contemptible things be spared. Deut. xxxii. 30; 4 Kings xiv. 20. M.

VER. 13. *Word from*. Heb. or "thought towards." Grot.—He has entertained sentiments of piety (C.) in the midst of a wicked court; therefore God will hasten to draw him out of the midst of iniquity. H.

VER. 14. *Time*. Prot. "But what? even now." The young prince, (H.) who was the firmest support of the family, was presently hurried away. Abia, king of Juda, slew above 500,000 of Jeroboam's subjects at once; and Baasa exterminated his family. C.—The latter had now begun his conspiracy. Abulensis, q. 26.

VER. 15. *Water*. The kingdom of Israel was continually agitated with wars. —*Riser Euphrates*, by degrees. The kings of Assyria verified these predictions; and we know not what is become of these ten tribes. C.—*To provoke*. These people did not perhaps design (H.) to make God their enemy, no more than their king did. Ver. 9. But their actions had that effect.

VER. 16. *Sin*. This is the common effect of evil example in kings. The crimes of kings are seldom confined to their own persons. C.

VER. 17. *Thersa*. Sept. inform us that Jeroboam had built this place, which they call *Sarira* while he was employed by Solomon. No wonder, therefore,

that it is not mentioned by Josue. Its exact situation is not known, though it must have been very delightful, since Solomon compares the spouse to it. C.—Where we read *sweet*, (Cant. vi. 3,) Heb. has, "Thou art beautiful . . . as Thersa, and comely as Jerusalem." Hither Jeroboam had removed his court from Sichem. T.—*House*. Heb. "door," or gate of the city, when the prophet had denounced that the child should die, (ver. 12,) unless the palace was contiguous to the walls. H.

VER. 19. *The Book of the words of the days of the kings of Israel*. This book, which is often mentioned in the Book of Kings, is long since lost. For as to the books of *Paralipomenon*, or *Chronicles*, (which the Hebrews call *the words of the days*;) they were certainly written after the Book of Kings, since they frequently refer to them (Ch.); and they also remit us to those journals for further information. H.

VER. 21. *Forty*. Some suspect there is a mistake, and that it should be twenty-one. See 1 Par. xxii. 5. Grotius. D.—Hardouin dates from the era of Solomon. Roboam was *young*, in the Scripture style. But he might be forty-one years old. Chap. xii. 10. C.

VER. 23. *High hill*. Such places of devotion had been tolerated before the temple was built; but now they were deemed profane. C.

VER. 24. *The effeminate*. Catamites, or men addicted to unnatural lust. Ch.—This crime had been punished in the Sodomites, and in the people of Chanaan, and of Benjamin. Yet they continued prevalent in the country. Chap. xv. 12, and 4 Kings xxiii. 7, and Isa. li. 6, and 2 Mac. iv. 12. C.

VER. 25. *Sesac*. See chap. xi. 40. He was allied to Jeroboam, (C.) so that he might come to his assistance, (H.) being attracted by the immense riches of Jerusalem. C.

27 And Roboam made shields of brass instead of them, and delivered them into the hand of the captains of the shield-bearers, and of them that kept watch before the gate of the king's house.

28 And when the king went into the house of the Lord, they whose office it was to go before him, carried them: and afterwards they brought them back to the armoury of the shield-bearers.

29 Now the rest of the acts of Roboam, and all that he did, behold they are written in the Book of the words of the days of the kings of Juda.

30 And there was war between Roboam and Jeroboam always.

31 And Roboam slept with his fathers, and was buried with them, in the city of David: and his mother's name was Naama, an Ammonitess: and Abiam, his son, reigned in his stead.

CHAP. XV.

The acts of Abiam, and of Asa, kings of Juda. And of Nadab, and Baasa, kings of Israel.

NOW^a in the eighteenth year of the reign of Jeroboam, the son of Nabat, Abiam reigned over Juda.

2 He reigned three years in Jerusalem: ^bthe name of his mother was Maacha, the daughter of Abessalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as was the heart of David, his father.

4 But for David's sake the Lord his God gave him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David had done that which was right in the eyes of the Lord, and had not turned aside from any thing that he commanded him, all the days of his life,^c except the matter of Urias, the Hethite.

6 But there was war between Roboam and Jeroboam all the time of his life.

^a A. M. 3046, A. C. 958.—^b 2 Par. xiii. 2.—^c 2 Kings xi. 14.—^d 2 Par. xiii. 3.

VER. 30. *Always.* The two kingdoms were constantly divided, and did each other all the harm they could; though we know not that they ever came to a pitched battle. Roboam was too great a coward. 2 Par. xiii. 7.

VER. 31. *Roboam.* He deserved some commendation for procuring provisions, and fortifying his dominions (2 Par. xi. 5, 12); but was a prince devoid of wisdom or religion. He married eighteen wives and sixty concubines. The son of Maacha, his most favourite queen, succeeded him, after he had reigned seventeen years, and lived fifty-eight. C.—Semeias and Addo wrote his history. 2 Par. xii. 15.

CHAP. XV. VER. 2. *Years, wanting some months.*—*Maacha.* She is called, elsewhere, Michala, daughter of Uriel; but it was a common thing in those days for the same person to have two names. Ch.—*Abessalom* and *Abesalom*, the son of David, are the same. 2 Par. xi. 21. C.—S. Jerom (Trad.) is of a different opinion. M.—Josephus (viii. 10) intimates that Maacha was daughter of Thamar. The eldest daughter, in the kingdom of Gessur, seems to have been usually styled Maacha. Ver. 10. T.

VER. 5. *Hethite.* This could not be excused. But all his other imperfections might not appear criminal in the eyes of the world, as they had some pretext of *virtus*; so that God reserves the judgment of them to himself, and to David's conscience, who confessed that he had *sinned*. 2 Kings xxiv. 10. T.—*Except David, Ezechias, and Josias, all the kings of Juda committed sin* (Eccl. xlix. 5. C.); and not one of those who ruled over Israel gave an example of virtue. H.

VER. 6. *Roboam.* This had been remarked, chap. xiv. 30. H.—There was a domestic quarrel between the two families. C.—Some suspect that Roboam is placed to designate his successors, or that we ought to read, Abia. Sanchez.

VER. 9. *Year complete, when the 21st was running on.* Usner.—Sept. "the 24th." C.—But Grabe's edition agrees with the Heb. H.

VER. 10. *His mother's, &c.* That is, his grandmother; unless we suppose, which is not improbable, that the Maacha here named is different from the Maacha mentioned ver. 2. Ch.—She was probably another grand-daughter of David's son, (C.) as such are frequently styled simply daughters. So David is called the father of Asa, (ver. 11. H.) though he was really his great-grandfather. M.

VER. 13. *Priapus.* He would not spare such abominations in his own family. M.—He took from his mother the direction of the palace, (Vatab.) and her guards. Grot.

7 And the rest of the words of Abiam, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?^d And there was war between Abiam and Jeroboam

8 And Abiam slept with his fathers, and they buried him in the city of David:^e and Asa, his son, reigned in his stead.

9 So in the twentieth year of Jeroboam, king of Israel, reigned Asa, king of Juda,

10 And he reigned one and forty years in Jerusalem. His mother's name was Maacha, the daughter of Abessalom.

11 And Asa did that which was right in the sight of the Lord, as did David, his father:

12 And he took away the effeminate out of the land, and removed all the filth of the idols, which his father had made.

13 Moreover, he also removed his mother, Maacha, from being the princess in the sacrifices of Priapus, and in the grove which she had consecrated to him: and he destroyed her den, and broke in pieces the filthy idol, and burnt it by the torrent Cedron:

14 But the high places he did not take away. Nevertheless, the heart of Asa was perfect with the Lord all his days:

15 And he brought in the things which his father had dedicated, and he had vowed, into the house of the Lord, silver and gold, and vessels.

16 And there was war between Asa, and Baasa, king of Israel, all their days.

17 And Baasa, king of Israel, went up against Juda, and built Rama, that no man might go out or come in of the side of Asa, king of Juda.

18 Then Asa took all the silver and gold that remained in the treasures of the house of the Lord, and in the treasures of the king's house, and delivered it into the

^e 2 Par. xiv. 1.—^f A. M. 3049, A. C. 955.—^g 2 Par. xvi. 1. A. M. 3051, A. C. 953.

VER. 14. *The high places.* There were *excoelsa*, or *high places*, of two different kinds. Some were set up and dedicated to the worship of idols, or strange gods: and these Asa removed. 2 Par. xiv. 2. Others were only alters of the true God, but were erected contrary to the law, which allowed of no sacrifices but in the temple; and these were not removed by Asa. Ch.—They had been built before the temple, and tolerated by the prophets (C.); and though they were now improper for sacrifices, (H.) Asa thought it would be imprudent to molest them, (C.) as perhaps he could not take them away. D.—He left also the ruins of (H.) the temples built by Solomon, (W.) on Mount Olivet, (4 Kings xxiii. M.) as no longer dangerous. Salien.—*Lord.* Asa had his faults; but never forsook the worship of the Lord. Ch.—In the same sense David is so often praised as a just prince. Asa threw a prophet into prison, and placed his trust as much in physicians, &c. 2 Par. xvi. 10, 12. But he did penance, and deserves to be ranked (C.) among the few just kings of Juda. H.

VER. 15. *Vowed.* Heb. "which he himself had dedicated," or *vowed*. 2 Par. xv. 18. H.—Asa made liberal presents to the Lord, and gave what his father had promised, (M.) probably during the famous battle against Jeroboam. 2 Par. xiii. 5. Abulens. q. 17.—Abiam was a wicked prince, and had neglected this duty, though he reigned three years. Hence he was slain by God. 1b. v. 20. It seems that heirs were bound to execute the vows of their parents. Though Moses does not express it. C.

VER. 16. *Their days:* not that they were always fighting. H.—Open war was declared only in the 35th year of Asa, (2 Par. xv. 19,) which must be dated from the schism, and not from the commencement of his reign; since his rival, Baasa, enjoyed the sovereignty only twenty-four years, and died in the 26th of Asa, which was the 36th from the division of the two kingdoms.

VER. 17. *Rama,* fortifying it with a wall all round. 2 Par. xvi. H.—*Rama* signifies "a height." This fort commanded a narrow pass between the two kingdoms, (C.) and cut off all communication; which Baasa dreaded, lest his subjects should return to the service of the true God, and of Juda. H.—Josui (xviii. 25) mentions Rama, near Gabaan, (C.) about five miles north of Jerusalem. S. Jerom.—There was another towards the south. M.—But there the king of Israel would have no power. H.

VER. 18. *House.* Sesac had not carried off all the treasures. (C.) and the

hands of his servants: and sent them to Benadad, son of Tabremon, the son of Hezion, king of Syria, who dwelt in Damascus, saying:

19 There is a league between me and thee, and between my father and thy father: therefore I have sent thee presents of silver and gold: and I desire thee to come, and break thy league with Baasa, king of Israel, that he may depart from me.

20 Benadad, hearkening to king Asa, sent the captains of his army against the cities of Israel, and they smote Ahion, and Dan, and Abel-beth-maacha, and all Ceneroth; that is, all the land of Nephtali.

21 And when Baasa had heard this, he left off building Rama, and returned into Thersa.

22 But king Asa sent word into all Juda, saying: Let no man be excused: and they took away the stones from Rama, and the timber thereof, wherewith Baasa had been building, and with them king Asa built Gabaa of Benjamin, and Maspha.

23 But the rest of all the acts of Asa, and all his strength, and all that he did, and the cities that he built, are they not written in the Book of the words of the days of the kings of Juda? But in the time of his old age he was diseased in his feet.

24 And he slept with his fathers, and was buried with them in the city of David, his father.* And Josaphat, his son, reigned in his place.

25 But Nadab, the son of Jeroboam, reigned over Israel the second year* of Asa, king of Juda: and he reigned over Israel two years.

26 And he did evil in the sight of the Lord, and walked in the ways of his father, and in his sins, wherewith he made Israel to sin.

27 And Baasa, the son of Abias, of the house of Issachar, conspired against him, and slew him in Gebbethon, which is a city of the Philistines: for Nadab and all Israel besieged Gebbethon.

28 So Baasa slew him in the third year* of Asa, king of Juda, and reigned in his place.

29 *And when he was king, he cut off all the house of Jeroboam: he left not so much as one soul of his seed, till he had utterly destroyed him, according to the word of the Lord, *which he had spoken in the hands of Abias, the Silonite:

30 Because of the sin of Jeroboam, which he had sinned, and wherewith he had made Israel to sin, and for the offence wherewith he provoked the Lord, the God of Israel.

31 But the rest of the acts of Nadab, and all that he did, are they not written in the Book of the words of the days of the kings of Israel?

32 And there was war between Asa and Baasa, the king of Israel, all their days.

33 In the third year of Asa, king of Juda, Baasa, the son of Abias, reigned over all Israel, in Thersa, four and twenty years.

34 And he did evil before the Lord, and walked in the ways of Jeroboam, and in his sins, wherewith he made Israel to sin.

CHAP. XVI.

Jehu prophesieth against Baasa: his son Ela is slain, and all his family destroyed by Zambri: of the reign of Amri, father of Ahab.

THEN the word of the Lord came to Jehu, the son of Hanani, against Baasa, saying:

2 Forasmuch as I have exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins:

3 Behold I will cut down the posterity of Baasa, and the posterity of his house, and I will make thy house as the house of Jeroboam, the son of Nabat.

4 *Him that dieth of Baasa in the city, the dog: shall eat: and him that dieth of his in the country, the fowls of the air shall devour.

5 *But the rest of the acts of Baasa, and all that he did, and his battles, are they not written in the Book of the words of the days of the kings of Israel?

6 So Baasa slept with his fathers, and was buried in Thersa: and Ela, his son, reigned in his stead.

7 And when the word of the Lord came in the hand of Jehu, the son of Hanani, the prophet, against Baasa, and against his house, and against all the evil that he had done before the Lord, to provoke him to anger by the works of his hands, to become as the house of Jeroboam: for this cause he slew him; that is to say, Jehu, the son of Hanani, the prophet.

8 In the *six and twentieth year of Asa, king of Juda,

* 2 Par. xvii. 1.—* A. M. 3050, A. C. 954.—* A. M. 3051.—* Infra, xxi. 22.—* Supra, xiv. 10.

losses had been since in a great measure repaired, ver. 15. H.—Asa thought himself justified in employing these treasures in such a pressing necessity, (C.) perhaps (H.) without reason, as the danger was not so great; and he might have gained the victory without having recourse to an infidel, if he had placed more confidence in God. 2 Par. xvi. 7, 9. M.—He had already discomfited Zaza, king of Ethiopia, and had an army of 580,000 men. C. 2 Par. xiv. 8.—*Tabremon*, "Good Remmon," idol of Damascus. H.—*Hezion*, the same with Razon. Chap. xi. 23. M.

VER. 20. *Ahion*, or Ain, remote in the north, whence Theglathphalasar took away captives, (4 Kings xv. 29.) is perhaps the *Enan* of Ezech. xlviii. 1. Num. xxiv. 9.—*Maacha*. In Paral. *Abel-maim*, "Abela of the waters." 2 Kings xx. 14.—*Ceneroth*, near the sea of Tiberias. Jos. xi. 2. Benadad kept possession of some of these places, and even built streets in Samaria. Chap. xx. 34.

VER. 22. *Excused*. "When the country is to be defended, all exemptions cease." Leg. ult. C.—Sept. seem to preserve the terms of the original untranslated, "Asa called all . . . to Annacim." Heb. *ain nokh*, (H.) means, "no one exempt." C.—*Rama* belonged to the enemy; and, as it appears from this passage, was in the vicinity of Maspha. H.—*Gabaa*, the city of Saul, (M.) adding fresh fortifications, as this and *Maspha* were frontier towns, against the inroads of Israel. H.

VER. 23. *Strength*. Sept. "dynasty," or power, whether of his dominions

or of his person. C.—*Feet*, with the gout, (M.) three years before his death. He did not confide in the Lord sufficiently. 2 Par. xvi. 12.

VER. 25. *Two years*, incomplete; since he commenced his reign in the second, and died in the third year of Asa, ver. 28. C.—Nadab was the first king of Israel who fell a prey to the fury of his subjects. Salien, A. C. 971.

VER. 27. *Gebbethon*, of the tribe of Dan, occupied by the Philistines. It was often attacked. Chap. xvi. 15. C.

VER. 29. *Jeroboam*. The author of schism is punished in his posterity. W.—The body of Nadab was left unburied. Chap. xiv. 11. M.

CHAP. XVI. VER. 1. *Jehu* was different from one of the same name and parentage who came to Josaphat (2 Par. xix. 2. D. T.); though, if Baasa did not put him to death, as there is some reason to doubt, he might be the same, ver. 7. C.—*Hanani* had been sent to Asa, 2 Par. xvi. 7. Abulens. q. 3.

VER. 2. *I have*. All power comes from God, though he frequently disproves of the means by which people obtain it. H.—Baasa was a traitorous usurper.

VER. 3. *Posterity*, (*posteriora*. H.) children, and all that he shall leave behind. C.—Baasa himself died a natural death, ver. 6. Salien.

VER. 7. *The evil*, to punish it. M.—*He*, God, *slew him*, Baasa, (C.) or "because the latter slew" Nadab, &c. Grotius.—God punished his usurpations and murders. C.

Ela, the son of Baasa, reigned over Israel, in Thersa, two years.

9 And his servant Zambri, who was captain of half the horsemen, rebelled against him: now Ela was drinking in Thersa, and drunk in the house of Arsa, the governor of Thersa.

10 And Zambri rushing in, struck him, and slew him, in the seven and twentieth year of Asa, king of Juda; and he reigned in his stead.

11 And when he was king, and sat upon his throne, he slew all the house of Baasa, and he left not one thereof to piss against a wall, and all his kinsfolks and friends.

12 And Zambri destroyed all the house of Baasa, according to the word of the Lord, that he had spoken to Baasa, in the hand of Jehu, the prophet,

13 For all the sins of Baasa, and the sins of Ela, his son, who sinned, and made Israel to sin, provoking the Lord, the God of Israel, with their vanities.

14 But the rest of the acts of Ela, and all that he did, are they not written in the Book of the words of the days of the kings of Israel?

15 In the seven and twentieth year of Asa, king of Juda, Zambri reigned seven days in Thersa: now the army was besieging Gebbethon, a city of the Philistines.

16 And when they heard that Zambri had rebelled, and slain the king, all Israel made Amri their king, who was general over Israel in the camp that day.

17 And Amri went up, and all Israel with him, from Gebbethon, and they besieged Thersa.

18 And Zambri, seeing that the city was about to be taken, went into the palace, and burnt himself with the king's house: and he died.

19 In his sins, which he had sinned, doing evil before the Lord, and walking in the way of Jeroboam, and in his sin, wherewith he made Israel to sin.

20 But the rest of the acts of Zambri, and of his conspiracy and tyranny, are they not written in the Book of the words of the days of the kings of Israel?

21 Then were the people of Israel divided into two parts: one half of the people followed Thebni, the son of Gineth, to make him king: and one half followed Amri.

22 But the people that were with Amri, prevailed over the people that followed Thebni, the son of Gineth: and Thebni died, and Amri reigned.

* 4 Kings ix. 31.—A. M. 3075, A. C. 929.—A. M. 3079, A. C. 925.—A. M. 3086, A. C. 918.

VER. 9. *Horsemen.* Heb. "chariots." Sept. C.—*Rebelled.* Heb. "conspired." H.—He acted privately at first. M.—*Governor.* Heb. "steward of his house." Chal. and Arab. "in the temple of the idol Arsa," the earth, whom the pagans worshipped as the mother of gods and men; unless Arsa be put for Asara, or Astarte. C.

VER. 16. *All Israel,* that was in the army, while others took part with Zambri. W.

VER. 18. *Himself.* Heb. may also signify, "he (Amri) burnt him."—Zambri, his rival. But the other sense is more natural. C.

VER. 21. *Parts.* Those who had not chosen Amri were mortified at the election made by the army, and therefore set up another king. C.—The contest seems to have lasted four years. Houbigant.

VER. 22. *Died in the battle,* wherein Amri prevailed. M.

VER. 23. *In the one and thirtieth year,* &c. Amri began to reign in the seven and twentieth year of Asa; but had not the quiet possession of the kingdom till the death of his competitor, Thebni, which was in the one and thirtieth year of Asa's reign. Ch.—*Twelve years* in all, (W) comprehending the four of civil war; six at Thersa, and two in Samaria. Houbigant.

VER. 24. *Silver:* 684l. 7s. 6d. sterling. Arbuthnot.—Somer dwelt there; and several houses had been already erected, (chap. xiii. 32,) and even streets, by the king of Syria, for the convenience of his merchants. Chap. xx. 34. H.—

23 In the one and thirtieth year of Asa, king of Juda, Amri reigned over Israel twelve years: in Thersa he reigned six years.

24 And he bought the hill of Samaria of Somer, for two talents of silver: and he built upon it, and he called the city which he built Samaria, after the name of Somer, the owner of the hill.

25 And Amri did evil in the sight of the Lord, and acted wickedly above all that were before him.

26 And he walked in all the way of Jeroboam, the son of Nabat, and in his sins, wherewith he made Israel to sin: to provoke the Lord, the God of Israel, to anger with their vanities.

27 Now the rest of the acts of Amri, and the battles he fought, are they not written in the Book of the words of the days of the kings of Israel?

28 And Amri slept with his fathers, and was buried in Samaria, and Achab, his son, reigned in his stead.

29 Now Achab, the son of Amri, reigned over Israel in the eight and thirtieth year of Asa, king of Juda. And Achab, the son of Amri, reigned over Israel in Samaria two and twenty years.

30 And Achab, the son of Amri, did evil in the sight of the Lord above all that were before him.

31 Nor was it enough for him to walk in the sins of Jeroboam, the son of Nabat: but he also took to wife Jezabel, daughter of Ethbaal, king of the Sidonians. And he went, and served Baal, and adored him.

32 And he set up an altar for Baal, in the temple of Baal, which he had built in Samaria;

33 And he planted a grove: and Achab did more to provoke the Lord, the God of Israel, than all the kings of Israel that were before him.

34 In his days Hiel, of Bethel, built Jericho: in Abiram, his first-born, he laid its foundations: and in his youngest son, Segub, he set up the gates thereof: according to the word of the Lord, which he spoke in the hand of Josue, the son of Nun.

CHAP. XVII.

Elias shutteth up the heavens from raining. He is fed by ravens, and afterwards by a widow of Sarepta. He raiseth the widow's son to life.

AND Elias the Thesbite, of the inhabitants of Galaad, said to Achab: As the Lord liveth, the God of Israel, in whose sight I stand, there shall not be dew

* Jos. vi. 26.—Eccl. xlviii. 1; James v. 17. A. M. circler 3092, A. C. 912.

Thersa had lately been so much ruined by civil wars, that Amri thought proper to choose a new seat of government. Samaria was greatly adorned by succeeding kings. Chap. xvii. 30. It stood in a delightful and commanding situation, and gave its name to the adjacent territory, and to the whole kingdom of Israel. Benadad besieged it twice; and Salmanassar took it. Hyrcanus levelled it with the ground.

VER. 31. *Jezabel,* whose name is become proverbial, to designate a proud, lewd, cruel, and impious woman. Apoc. ii. 20. She was the chief promoter of all the evils of Achab's reign. He did not insist that she should embrace the true religion, when he married her; as it is supposed former kings had done, when they espoused women who had been brought up in idolatry. C.—He even introduced her country's gods, and thus enhanced upon the wickedness of his predecessors. H.

VER. 34. *Hand.* Josue had committed this curse to writing. H.—Hiel, an idolater, did not regard it, and Achab had not zeal to attempt to hinder him. But Divine Providence punished his audacity. C.—All his seed perished while the city was rebuilding. W. See Jos. vi. 26. C.

CHAP. XVII. VER. 1. *Elias* means, "the strong God." Some Greeks derive the name of the prophet from ἥλιος, "the sun," improperly. His parentage is not known, nor even his tribe. Thesbe was situated in the tribe of Gad. The Fathers agree that Elias never was married. He seems to have had no fixed

nor rain these years, but according to the words of my mouth.

2 And the word of the Lord came to him, saying:

3 Get thee hence, and go towards the east, and hide thyself by the torrent of Carith, which is over against the Jordan;

4 And there thou shalt drink of the torrent: and I have commanded the ravens to feed thee there.

5 So he went, and did according to the word of the Lord: and going, he dwelt by the torrent Carith, which is over against the Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the torrent.

7 But after some time the torrent was dried up: for it had not rained upon the earth.

8 Then the word of the Lord came to him, saying:

9 Arise, and go to Sarephta, of the Sidonians, and dwell there: for I have commanded a widow woman there to feed thee.

10 He arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow woman gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink.

11 And when she was going to fetch it, he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand.

12 And she answered: As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruise: behold I am gathering two sticks, that I may go in and dress it, for me and my son, that we may eat it and die.

13 And Elias said to her: Fear not; but go, and do as thou hast said: but first make for me of the same meal a little hearth-cake, and bring it to me, and after make for thyself and thy son.

14 For thus saith the Lord, the God of Israel: The pot of meal shall not waste, nor the cruise of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth.

15 She went, and did according to the word of

a A. M. 3093.—b Luke iv. 26.

abode; but was sent to the house of Israel to maintain the cause of the true God, with the most active and generous zeal. Chap. xviii. 13, and xix. 10. H.—I stand, to serve (Num. iii. 6) and pray. James v. 17; Luke iv. 25. He calls God to witness, like S. Paul. Gal. i. 20.—Mouth. Stupendous power and assurance of the prophet, with which the pagans have nothing to compare. C.—God had threatened his people with drought, if they proved faithless. Deut. xxviii. 24. Elias begs that this punishment may now serve to open their eyes. T.

VER. 3. *Carith*, between Samaria and the Jordan. It was a torrent or valley. C.

VER. 4. *Ravens*. Heb. *gaurim*, (H.) is sometimes rendered "Arabs," by the Vulg. 2 Par. xxi. 16. Others would translate, "merchants," or the inhabitants of Arabia, which was near Carith. They suppose that the ravens, being unclean birds, would never have been employed. But they were only forbidden to be eaten or touched when dead; and God is not restricted by his own laws. He might thus choose to display his wonderful providence. S. Jerom relates how S. Paul, the first hermit, was fed thus by a raven, with half a loaf a day; and a whole one was sent when S. Anthony went to see him. C.

VER. 6. *And flesh*. So the Heb., &c. But some copies of the Sept. have, "bread in the morning, and flesh in the evening." Theod. q. 52. C.

VER. 7. *Some time*. Lit. "after days," (H.) which some explain of a year; others, of half that time, or less, as the torrent would not be long supplied with water.

VER. 9. *Sidonians*, and nearer their city than it was to Tyre. C.—*Commanded*, or provided that she should feed thee. So he commanded the ravens. Ver. 4. M.—It appears that the widow had received no precise intimation. Ver. 12.

Elias: and he eat, and she, and her house: and from that day

16 The pot of meal wasted not, and the cruise of oil was not diminished, according to the word of the Lord which he spoke in the hand of Elias.

17 And it came to pass after this, that the son of the woman, the mistress of the house, fell sick, and the sickness was very grievous, so that there was no breath left in him.

18 And she said to Elias: What have I to do with thee, thou man of God? art thou come to me, that my iniquities should be remembered, and that thou shouldst kill my son?

19 And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed.

20 And he cried to the Lord, and said: O Lord, my God, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son?

21 And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord, my God, let the soul of this child, I beseech thee, return into his body.

22 And the Lord heard the voice of Elias: and the soul of the child returned into him, and he revived.

23 And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth.

24 And the woman said to Elias: Now by this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

CHAP. XVIII.

Elias cometh before Achab. He convinceth the false prophets by bringing fire from heaven: he obtaineth rain by his prayer.

AFTER many days, the word of the Lord came to Elias, in the third year, saying: Go, and show thyself to Achab, that I may give rain upon the face of the earth.

2 And Elias went to show himself to Achab, and there was a grievous famine in Samaria.

a A. M. 3096, A. C. 908.

She was not an Israelite, (Luke iv. 25,) but probably a pagan. S. Chrys., &c. —Many suppose that Elias did not know, at first, that she was to entertain him. C.

VER. 13. *First*. He puts the faith of the widow to a severe trial; and the gospel requires nothing more perfect than what she practised. The true faith, which she then received, was her first and most precious recompence; and we shall soon see that her guest drew down blessings upon her. C.

VER. 14. *Until*, nor for some time afterwards; otherwise they would still have been in danger of perishing, as the corn could not grow immediately. Sallen, A. C. 929.

VER. 18. *Remembered*. Have I not waited upon thee with sufficient attention? or have not thine eyes been able to bear with my imperfections? H.—Before thy arrival God seemed not to notice my transgressions. She is convinced that "all just punishment presupposes an offence." S. Aug. Retract. l. 9. This child died, like Lazarus, for the greater glory of God. Id. ad Simp. ii. 5. John xi. 4. W.

VER. 21. *Times*, in honour of the blessed Trinity. M.—He put himself in the posture as if to co-operate with God in warming the child; as Eliseus did (4 Kings iv. 34,) as well as S. Paul, (Acts xx. 10,) and S. Benedict. S. Greg. Dial. ii. 32. This posture represented the condescension of Jesus Christ in assuming our nature, to give us life; and the Old Testament affords few more striking figures of this union. C. S. Aug. ser. 201, de Temp. S. Bern. 16, in Cant. T.

CHAP. XVIII. VER. 1. *Year* of his sojourning at Sarephta. As other six months elapsed before the drought was removed, it is probable that Elias had spent them at Carith. S. James v. 17. C.

3 And Achab called Abdias the governor of his house : now Abdias feared the Lord very much.

4 For when Jezabel killed the prophets of the Lord, he took a hundred prophets, and hid them by fifty and fifty in caves, and fed them with bread and water.

5 And Achab said to Abdias : Go into the land unto all fountains of waters, and into all valleys, to see if we can find grass, and save the horses and mules, that the beasts may not utterly perish.

6 And they divided the countries between them, that they might go round about them : Achab went one way, and Abdias another way by himself.

7 And as Abdias was in the way, Elias met him : and he knew him, and fell on his face, and said : Art thou my lord Elias ?

8 And he answered : I am. Go, and tell thy master : Elias is here.

9 And he said : What have I sinned, that thou wouldst deliver me, thy servant, into the hand of Achab, that he should kill me ?

10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee : and when all answered : He is not here : he took an oath of every kingdom and nation, because thou wast not found.

11 And now thou sayest to me : Go and tell thy master : Elias is here.

12 And when I am gone from thee, the Spirit of the Lord will carry thee into a place that I know not : and I shall go in and tell Achab ; and he, not finding thee, will kill me : but thy servant feareth the Lord from his infancy.

13 Hath it not been told thee, my lord, what I did when Jezabel killed the prophets of the Lord ; how I hid a hundred men of the prophets of the Lord, by fifty and fifty in caves, and fed them with bread and water ?

14 And now thou sayest : Go and tell thy master : Elias is here : that he may kill me.

15 And Elias said : As the Lord of hosts liveth, before whose face I stand, this day I will show myself unto him.

16 Abdias therefore went to meet Achab, and told him : and Achab came to meet Elias.

17 And when he had seen him, he said : Art thou he that troublest Israel ?

18 And he said : I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord, and have followed Baalim.

19 Nevertheless send now, and gather unto me all Israel, unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, who eat at Jezabel's table.

20 Achab sent to all the children of Israel, and gathered together the prophets unto Mount Carmel.

21 And Elias coming to all the people, said : How long do you halt between two sides ? If the Lord be God, follow him : but if Baal, then follow him. And the people did not answer him a word.

22 And Elias said again to the people : I only remain a prophet of the Lord : but the prophets of Baal are four hundred and fifty men.

23 Let two bullocks be given us, and let them choose one bullock for themselves, and cut it in pieces, and lay it upon wood, but put no fire under : and I will dress the other bullock, and lay it on wood, and put no fire under it.

24 Call ye on the names of your gods, and I will call on the name of my Lord : and the God that shall answer by fire, let him be God. And all the people answering, said : A very good proposal.

25 Then Elias said to the prophets of Baal : Choose you one bullock and dress it first, because you are many : and call on the names of your gods ; but put no fire under.

26 And they took the bullock, which he gave them, and dressed it : and they called on the name of Baal from morning even until noon, saying : O Baal, hear us. But there was no voice, nor any that answered : and they leaped over the altar that they had made.

27 And when it was now noon, Elias jested at them, saying : Cry with a louder voice : for he is a god ; and perhaps he is talking, or is in an inn, or on a journey ; or perhaps he is asleep ; and must be awaked.

28 So they cried with a loud voice, and cut themselves

VER. 6. *Himself.* So Providence ordered it, that the prophet might declare his sentiments to him free y. H.—Achab would go in person another way, that he might not be imposed upon. He was more solicitous for his cattle than for his subjects. M.

VER. 9. *Kill me,* as an impostor, or an accomplice of thy escape, if afterwards thou shouldst disappear. VER. 12. C.

VER. 10. *An oath of every kingdom,* asking all his neighbours to tell if they knew any thing about Elias. H.—Achab wished to make him restore him, or to punish him for the refusal. C.—How stupid must he have been not to perceive that God was punishing him ! H.

VER. 12. *Spirit.* Abdias supposed that the prophet had been transported to some unknown country, (C.) as he was afterwards to paradise. His disciples imagined, by a violent wind. 4 Kings i. 16. H.—Thus the Spirit of the Lord took away Philp. (Acts vii. 39,) and conducted Jesus into the desert. Matt. iv. 1 ; Mark i. 12. C.—*Infancy.* Thus he mentions that the prophet might take pity on him. M.

VER. 13. *A hundred.* Hence we may judge how numerous they were. These prophets were not perhaps all inspired ; but they had such at their head, and spent their time in working and in the Divine praises. They were the salt and light of the earth, the pillars of the true religion, against whom Jezabel bent all her fury during the first years of the drought. C.

VER. 16. *Meet Elias,* out of respect, (Aoulensis,) or rather to upbraid him.

VER. 17. *Troublest Israel ?* Thus the wicked esteem those disturbers of the public repose, who will not suffer them to go on in their wickedness unmolested. Thus the Jews complain of Jesus Christ. Luke xxiii. 5. Such a war is better than a false peace ; and Achab, in fact, proclaims the praise of Elias, who strove by every means to make the people open their eyes and return to their God. C.

VER. 19. *Fifty,* attached to Baal, and fed by the king ; while the prophets of the groves, or of *Astarte* lived at the queen's expense. They imitated the lives of the true prophets, to delude the people. *Carmel* was long after famous for the worship of Apollo, who was the same with Baal, or the sun. Jos. xix. 26. C.—No mention is made of rain ; but it was understood that it would be given when the people should assemble to hear God's determination. M.—Achab durst not therefore refuse to convolve them. H.

VER. 21. *Sidest* sometimes adoring God ; at other times the devil. C.—Such an exhortation ought to be made to those who are indifferent about religion. W.—*You cannot serve two masters.* C.—They wished to unite the service of both, foolishly supposing that there might be many gods ; as some, at present, assert that many religions may be pleasing to Heaven. H.

VER. 22. *I.* Heb. repeats "I," to make the contrast more striking. Elias alone was present, in this assembly, as the prophet of the Lord. H.—He knew that Abdias had preserved one hundred, but they were concealed.—*Men.* The other four hundred of Jezabel did not appear.

VER. 24. *Call ye.* He does not order them to invoke idols : but challenges them to prove their divinity, if they can.—*By fire.* On such trying occasions, it is not tempting God to ask for a miracle. God had given this proof of fire repeatedly. Gen. xv. 17 ; Lev. ix. 24, and 2 Par. vii. 1.

VER. 26. *That they* Heb. "which he (Achab) had made" (C.) ; or, "which was made." H.—The altar of Elias was erected afterwards. VER. 30. The prophets of Baal acted in a foolish manner, (C.) as if in jest, but really despairing of success. H.

VER. 27. *Talking* to some of his prophets, (C.) or in deep contemplation. Mont.—*Aw tau.* Sept. "giving oracles ;" or, "he is pursuing" Pagnin.

after their manner with knives and lancets, till they were all covered with blood.

29 And after mid-day was past, and while they were prophesying, the time was come of offering sacrifice, and there was no voice heard, nor did any one answer, nor regard them as they prayed.

30 Elias said to all the people: Come ye unto me And the people coming near unto him, he repaired the altar of the Lord, that was broken down:

31 And he took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came, saying: "Israel shall be thy name.

32 And he built with the stones an altar to the name of the Lord: and he made a trench for water, of the breadth of two furrows, round about the altar.

33 And he laid the wood in order, and cut the bullock in pieces, and laid it upon the wood.

34 And he said: Fill four buckets with water, and pour it upon the burnt-offering, and upon the wood. And again he said: Do the same the second time. And when they had done it the second time, he said: Do the same also the third time. And they did so the third time.

35 And the water run round about the altar, and the trench was filled with water.

36 And when it was now time to offer the holocaust, Elias, the prophet, came near and said: O Lord God of Abraham, and Isaac, and Israel, show this day that thou art the God of Israel, and I thy servant, and that according to thy commandment I have done all these things.

37 Hear me, O Lord, hear me: that this people may earn that thou art the Lord God, and that thou hast turned their heart again.

38 Then the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw this, they fell on their faces, and they said: The Lord, he is God; the Lord, he is God.

40 And Elias said to them: Take the prophets of Baal, and let not one of them escape. And when they had

taken them, Elias brought them down to the torrent Cison, and killed them there.

41 And Elias said to Achab: Go up, eat and drink: for there is a sound of abundance of rain.

42 Achab went up to eat and drink, and Elias went up to the top of Carmel, and casting himself down upon the earth, put his face between his knees,

43 And he said to his servant: Go up, and look towards the sea. And he went up, and looked, and said: There is nothing. And again he said to him: Return seven times.

44 And at the seventh time: Behold a little cloud arose out of the sea like a man's foot. And he said: Go up, and say to Achab: Prepare thy chariot, and go down, lest the rain prevent thee.

45 And while he turned himself this way and that way, behold the heavens grew dark, with clouds and wind, and there fell a great rain. And Achab getting up, went away to Jezrahel:

46 And the hand of the Lord was upon Elias, and he girded up his loins, and ran before Achab, till he came to Jezrahel.

CHAP. XIX.

Elias, fleeing from Jezabel, is fed by an angel in the desert; and by the strength of that food walketh forty days, till he cometh to Horeb, where he hath a vision of God.

AND Achab told Jezabel all that Elias had done, and how he had slain all the prophets with the sword.

2 And Jezabel sent a messenger to Elias, saying: Such and such things may the gods do to me, and add still more, if by this hour to-morrow I make not thy life as the life of one of them.

3 Then ^bElias was afraid, and rising up, he went whithersoever he had a mind: and he came to Bersabee of Juda, and left his servant there,

4 And he went forward, one day's journey into the desert. And when he was there, and sat under a juniper-tree, he requested for his soul that he might die, and said: It is enough for me, Lord; take away my soul: for I am no better than my fathers.

^a Gen. xxvii. 28.

^b A. M. 3097, A. C. 907.

VER. 28. *Blood.* Strange infatuation! which has, nevertheless, prevailed in many pagan mysteries and countries.

VER. 29. *Prophesying*, "acting like fools" (Chal.); performing their superstitious rites, and singing the praises of their god, &c. C.—*Sacrifice*, by Elias, who had assigned all the morning to Baal's prophets. Perhaps he waited till the time of the evening sacrifice. Exod. xxix. 38. M.

VER. 30. *Down*, by the false prophets, whose fury the people now repressed. T.—The altar might have been erected, under the judges, lawfully. C.

VER. 31. *Twelve stones*, (as Exod. xxiv. &c.,) intimating that he acted in the name of all (M.); and in order that all Israel might return with one heart to the service of God. H.—The prophet did not follow his own spirit in erecting this altar. C.

VER. 32. *Furrows*. Heb. "of two (seah) measures of seed." These furrows Elias filled with water, to impede the natural activity of fire, and to show the miracle in a more striking light (H.); as also to convince all that there was no deceit.

VER. 34. *Time*. So that the wood was less disposed to catch fire. M.

VER. 37. *Again*. This effect he hoped for from the miracle.

VER. 38. *Trench*, as if it had been of an inflammable nature. Julian himself was forced to acknowledge this miracle. "Th s," says he, "once happened under Moses, and, a long while after, again under Elias, the Thesbite."

VER. 40. *Cison*, at the foot of Carmel. Adrichomius.—Achab durst not protect his prophets, being confounded by the evidence of the miracle, (M.) and the unanimity of the people's cry. H.—*Killed them*, by God's inspiration, (C.) as in postere, who had deluded the people, and were worthy of death.

VER. 42. *Knees*, in fervent and humble prayer. God made his servant wait

some time before he granted his request, that he might not give way to vanity. The people were not present, so that there was no danger of their being scandalized. M.

VER. 44. *Sea*, the Mediterranean, which could be seen from Carmel. H.—Hence the rain commonly came in that country. Luke xii. 54.

VER. 46. *Before Achab*, notwithstanding the king was drawn by horses, (C.) and Elias was advanced in years. Chap. xix. 4. M.—The invigorating spirit gave him such strength and agility, (H.) as Jezabel was 12 or 15 leagues, (C.) or about 36 miles, from Carmel. C.

CHAP. XIX. VER. 3. *Afraid*. Heb. "he saw, arose, and went for his life." H.—He was aware of a woman's anger. Eccl. xxv. 23. Though he goes intrepidly to meet Achab, he flees before a woman, God being desirous that he should exercise humility. Theod. ii. 57, &c.—*Mind*, to escape notice. M.—*Bersabee*, at the southern extremity of the kingdom of Juda, perhaps 50 leagues from Samaria, and five more from Jezrahel. C.—*Servant*, the boy whom he had raised to life. Abulensis.

VER. 4. *Desert*. It seems, towards Horeb. C.—*Tree*. Heb. *Rathom*, which term the Sept. retain, "Rathmen." Sym. has, "a shade." H.—*Die*. Elias requested to die, not out of impatience or pusillanimity, but out of zeal against sin; and that he might no longer be witness of the miseries of his people, and the war they were waging against God and his servants. See ver. 10. Ch.—He does not wish to fall into the hands of Jezabel, lest the idolaters should triumph: but he is willing to die, if God so order it. C.—*Mathathias* entertained the like sentiments. 1 Mac. ii. 7.—*Fathers*, that I should live longer than they did. M. Eccl. xxx. 17.—If he had been weary of life, why did he flee? His answer to Achab shows that he was by no means timid. C.

5 And he cast himself down, and slept in the shadow of the juniper-tree: and behold an angel of the Lord touched him, and said to him: Arise and eat.

6 He looked, and behold there was at his head a hearth-cake, and a vessel of water: and he ate and drank, and he fell asleep again.

7 And the angel of the Lord came again the second time, and touched him, and said to him: Arise, eat: for thou hast yet a great way to go.

8 And he arose, and ate and drank, and walked in the strength of that food forty days and forty nights, unto the Mount of God, Horeb.

9 And when he was come thither, he abode in a cave: and behold the word of the Lord came unto him, and he said to him: What dost thou here, Elias?

10 And he answered: With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant: they have thrown down thy altars, they have slain thy prophets with the sword, and I alone am left, and they seek my life to take it away.

11 And he said to him: Go forth, and stand upon the mount before the Lord: and behold the Lord passeth, and a great and strong wind before the Lord, overthrowing the mountains, and breaking the rocks in pieces: but the Lord was not in the wind. And after the wind, an earthquake: but the Lord was not in the earthquake.

12 And after the earthquake, a fire: but the Lord was not in the fire. And after the fire, a whistling of a gentle air.

13 And when Elias heard it, he covered his face with his mantle, and coming forth, stood in the entering in of the cave, and behold a voice unto him, saying: What dost thou here, Elias? And he answered:

14 With zeal have I been zealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant: they have destroyed thy altars, they have slain

* Rom. xi. 3.—4 Kings ix. 1.

VER. 7. *Go.* Heb. "the journey is too great for thee," without this support. H.—He spent forty days in this journey, as he did not follow the straightest road. C.

VER. 8. *In the strength of that food, &c.* This bread with which Elias was fed in the wilderness was a figure of the bread of life, which we receive in the blessed sacrament, by the strength of which we are to be supported in our journey through the wilderness of this world, till we come to the true mountain of God, and his vision in a happy eternity. Ch.—Horeb signifies "a rock, or dry wilderness." C.

VER. 10. *Altars.* Some had been erected by the prophets, (E.) as the king would suffer none to go to Jerusalem. H.—The idolaters threw them down. Chap. xviii. 30. Such altars would have been unlawful in Juda. C.—I alone am left; viz. of the prophets in the kingdom of Israel, or of the ten tribes: for in the kingdom of Juda religion was at that time in a very flourishing condition, under the kings Aza and Josaphat.

VER. 12. *Air.* Something similar happened at the giving of the law, and at the promulgation of the gospel. Exod. xix. 9, 16; Acts ii. 2. The Lord was pleased to show his prophet the difference between the two laws: the one was full of terror, the other of mildness. Grot. as.—He insinuated likewise that he could easily exterminate the offenders, but he chose to bear patiently with them (T.); and taught his prophet to moderate his zeal, and, after terrifying sinners, to bring them to a sense of their duty by gentle means. Sanctus. C.—"His Spirit is most indulgent and mild" . . . *est teneræ serenitatis, apertus et amplax.* Tert. c. Martion 23.

VER. 15. *Desert,* avoiding the towns as much as possible, (C.) and travelling through the country of Ammon to Damascus. M.—God does not send Elias again into the midst of danger, at Ahab's court. H.—Hazeel. God exercises his authority over all nations, and disposes of crowns. He appoints Hazeel to punish his people. It does not appear that Elias performed this commission in person, but by the hand of Eliseus. 4 Kings viii. 12. Neither do we find that Hazeel was anointed, but he was "declared king;" in which sense the term is used. Judg. ix. 8. Salen. C.

VER. 16. *Jehu, the son of Josaphat,* (4 Kings ix. 2,) and grandson of Namsi.

thy prophets with the sword; and I alone am left, and they seek my life to take it away.

15 And the Lord said to him. Go, and return on thy way, through the desert, to Damascus: and when thou art come thither, thou shalt anoint Hazeel to be king over Syria;

16 And thou shalt anoint Jehu, the son of Namsi, to be king over Israel: and Eliseus, the son of Saphat, of Abelmeula, thou shalt anoint to be prophet in thy room.

17 And it shall come to pass, that whosoever shall escape the sword of Hazeel, shall be slain by Jehu: and whosoever shall escape the sword of Jehu, shall be slain by Eliseus.

18 And I will leave me seven thousand men in Israel, whose knees have not been bowed before Baal, and every mouth that hath not worshipped him, kissing the hands.

19 And Elias departing from thence, found Eliseus, the son of Saphat, ploughing with twelve yoke of oxen: and he was one of them that were ploughing with twelve yoke of oxen: and when Elias came up to him, he cast his mantle upon him.

20 And he forthwith left the oxen, and ran after Elias, and said: Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said to him: Go, and return back for that which was my part, I have done to thee.

21 And returning back from him, he took a yoke of oxen, and killed them, and boiled the flesh with the plough of the oxen, and gave to the people, and they ate: and rising up, he went away, and followed Elias, and ministered to him.

CHAP. XX.

The Syrians besiege Samaria: they are twice defeated by Ahab: who is reprehended by a prophet for letting Benadad go.

AND Benadad, king of Syria, gathered together all his host, and there were two and thirty kings with

* Rom. xi. 4.—A. M. 3103, A. C. 901.

M.—Eliseus sent one of his disciples to anoint him, (4 Kings ix. 1. C.) with common oil; the sacred was reserved for priests and the kings of Juda, according to the Rabbins.—Anoint, or call to the ministry, perhaps by placing a mantle on his head, ver. 19. No mention is made of unction. C.—Yet the Fathers have hence inferred that prophets received it, as well as priests and kings. Sanctus.

VER. 17. *Shall be slain by Eliseus.* Eliseus did not kill any of the idolaters with the material sword, but he is here joined with Hazeel and Jehu, the great instruments of God in punishing the idolatry of Israel, because he foretold to the former his exaltation to the kingdom of Syria, and the vengeance he would execute against Israel, and anointed the latter by one of his disciples to be king of Israel, with commission to extirpate the house of Ahab. Ch.

VER. 18. *Will leave.* Heb. also, "I have left," as Rom. xi. 4. Sept. "thou shalt leave." H.—After answering the first part of the prophet's complaint, and informing him that the guilty should not pass unpunished, God lets him know that he is not left alone, but that many thousands (C.) even in Israel shall continue faithful; so far was the true Church from being in danger of perishing entirely. H.—Seven is often put for a great number. Prov. xlv. 16. Yet we suppose (C.) that only this number served God out of 1,110,000 men in Israel. 1 Par. xxi. 5. Grot. as, &c.—Hands. To this custom the word *adore* owes its rise. H.—The pagans kissed their right hand, or the statue itself, when they could reach it, to testify their veneration.

VER. 20. *Kiss, and bid them adieu.* M.—To thee I have no further orders. Obey the Spirit of God. *Hoc age.* Heb. "for what have I done to thee?" Did I require thee to follow me? Act as God may direct thee. Yet remember the ceremony which thou hast seen, and do not turn back (C.) to neglect thy office. H. Matt. vii. 22; Luke ix. 62.

VER. 21. *Oxen,* to show that he had relinquished his profession. M.—"He makes a vow of them." S. Jerom, ep. 23.—Elias waited for him in the field, while he made a feast for his fellow citizens, at parting. C.—Then both probably retreated to Carmel, (Sahen,) to watch over the instruction of the college of prophets. H.

CHAP. XX. VER. 1. *And.* The Rom. Sept. and Josephus place this war after the account of Naboth. Chap. xxi. But the Alex. copy follows the order of

him, and horses, and chariots: and going up, he fought against Samaria, and besieged it.

2 And sending messengers to Achab, king of Israel, into the city,

3 He said: Thus saith Benadad: Thy silver and thy gold is mine: and thy wives and thy goodliest children are mine.

4 And the king of Israel answered: According to thy word, my lord, O king, I am thine, and all that I have.

5 And the messengers came again, and said: Thus saith Benadad, who sent us unto thee: Thy silver and thy gold, and thy wives and thy children, thou shalt deliver up to me.

6 To-morrow, therefore, at this same hour, I will send my servants to thee, and they shall search thy house, and the houses of thy servants: and all that pleaseth them, they shall put in their hands, and take away.

7 And the king of Israel called all the ancients of the land, and said: Mark, and see that he layeth snares for us. For he sent to me for my wives, and for my children, and for my silver and gold: and I said not nay.

8 And all the ancients, and all the people said to him: Harken not to him, nor consent to him.

9 Wherefore he answered the messengers of Benadad: Tell my lord, the king: All that thou didst send for to me, thy servant, at first, I will do: but this thing I cannot do.

10 And the messengers returning brought him word. And he sent again, and said: Such and such things may the gods do to me, and more may they add, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answering, said: Tell him: Let not the girded boast himself as the ungirded.

12 And it came to pass, when Benadad heard this word, that he and the kings were drinking in pavilions, and he said to his servants: Beset the city. And they beset it.

13 And behold a prophet coming to Achab, king of Israel, said to him: Thus saith the Lord: Hast thou seen all this exceeding great multitude? behold I will deliver them into thy hand this day: that thou mayst know that I am the Lord.

14 And Achab said: By whom? And he said to him: Thus saith the Lord: By the servants of the princes of the provinces. And he said: Who shall begin to fight? And he said: Thou.

15 So he mustered the servants of the princes of the provinces, and he found the number of two hundred and thirty-two: and he mustered after them the people, all the children of Israel, seven thousand:

16 And they went out at noon. But Benadad was drinking himself drunk in his pavilion, and the two and thirty kings with him, who were come to help him.

17 And the servants of the princes of the provinces went out first. And Benadad sent. And they told him, saying: There are men come out of Samaria.

18 And he said: Whether they come for peace, take them alive: or whether *they come* to fight, take them alive.

19 So the servants of the princes of the provinces went out, and the rest of the army followed:

20 And every one slew the man that came against him: and the Syrians fled, and Israel pursued after them. And Benadad, king of Syria, fled away on horseback with his horsemen.

21 But the king of Israel going out overthrew the horses and chariots, and slew the Syrians with a great slaughter.

22 (And a prophet coming to the king of Israel, said to him: Go, and strengthen thyself, and know, and see what thou dost: for the next year the king of Syria will come up against thee.)

23 But the servants of the king of Syria said to him: Their gods are gods of the hills, therefore they have overcome us: but it is better that we should fight against them in the plains, and we shall overcome them.

24 Do thou, therefore, this thing: Remove all the kings from thy army, and put captains in their stead:

25 And make up the number of soldiers that have been slain of thine, and horses, according to the former horses, and chariots, according to the chariots which thou hadst before: and we will fight against them in the plains, and thou shalt see that we shall overcome them. He believed their counsel, and did so.

26 Wherefore, at the return of the year, *Benadad

* A. M. 3104, A. C. 900.

the Hebrew. H.—They style Benadad, "the son of Ader." He succeeded (ver. 34) the king who attacked Baasa. Chap. xv. 8.

VER. 4. *Have*. Achab is not in earnest, but strives to pacify the barbarian M.

VER. 6. *Servants*, or subjects. The king of Israel has thus a plea to interest all his people, as the danger was common. Salien. —He assumes the character of disinterestedness, as if he had been willing to abandon all his private property; knowing that Benadad would not accede even to that hard proposal. H.

VER. 10. *Handfuls*. Heb. *ssal* means also "foxes," as the Sept. render it, "suffice for the foxes, for all the people, (even for) my infantry" (H.); as if his forces were so numerous as to cover the whole land, and leave no room for even foxes to occupy. The hyperbole is equally great, supposing that his soldiers could by each taking a handful, or what might stick to his feet, (Chal.) carry off all Samaria.

VER. 11. *Let not the girded, &c.* Let him not boast before the victory: it will then be time to glory when he putteth off his armour, having overcome his adversary. Ch.—"Let not him who goes to battle, though well armed, boast; but the man who returns victorious." Chal. "Enough: let not the man with a crooked back boast, as one that is upright." Sept. "Let not him that girdeth, (H.) or is bound," (Heb.) or rather "shutteth up, boast, as he that openeth." Syriac. It is easy to besiege; but the city does not always fall. Neither people in arms, nor the unarmed, have reason to boast; as the former are often made prisoners as soon as the latter. C.—A despised enemy sometimes proves most dangerous. H.—Those who distrust in themselves, and place their confidence in God, prevail: a necessary lesson both in temporal and spiritual warfare. W.

VER. 12. *Pavilions*, (*umbraculis*), or even under "the shade" of the trees, in full security. M.—*Beset*. Heb. "set, and they set against the city." Chal. "hold yourselves in readiness, and they laid ambushes round the city." The siege had not been yet commenced in form, as it was never expected that Achab would dare to make any resistance.

VER. 13. *Prophet*. It does not appear who this and the other prophets were who address Achab so boldly during these wars; if indeed they were different persons: Elias is never mentioned. Did Jezebel leave the rest alone? or did those wars break out before she began to persecute them? C.

VER. 18. *Alive*. This he said out of contempt, and too great confidence (M.); and this gave occasion to his defeat. For, while his men were endeavouring to execute his orders punctually, the Israelites cut many in pieces, and routed the rest. Salien.

VER. 23. *Hills*. All the high places of Israel were covered with idols. Samaria, Bethel, Dan, &c., were built on eminences. M. Altars had also been erected to the true God on the most famous mountains. The law had been given at Sinai, and promulgated at Garizim. The late miracle at Carmel was known to all. Hence the pagans, (C.) conformably to their notions of assigning different parts of the creation to different gods, suspected that the God of Israel might preside only over the mountains. H.

VER. 26. *Aphes*, belonging to the tribe of Aser, though it does not appear that they ever obtained possession of it. Jos. xix. 30. A subterraneous fire and earthquake have caused the city to sink; and a lake, nine miles in circumference, now occupies its place. The ruins may still be discerned in its waters. It is

mustered the Syrians, and went up to Aphec, to fight against Israel.

27 And the children of Israel were mustered, and taking victuals, went out on the other side, and encamped over against them, like two little flocks of goats: but the Syrians filled the land.

28 (And a man of God coming, said to the king of Israel: Thus saith the Lord: Because the Syrians have said: The Lord is God of the hills, but is not God of the valleys: I will deliver all this great multitude into thy hand, and you shall know that I am the Lord.)

29 And both sides set their armies in array one against the other seven days, and on the seventh day the battle was fought: and the children of Israel slew, of the Syrians, a hundred thousand footmen in one day.

30 And they that remained fled to Aphec, into the city: and the wall fell upon seven and twenty thousand men, that were left. And Benadad fleeing, went into the city, into a chamber, that was within a chamber.

31 And his servants said to him: Behold, we have heard that the kings of the house of Israel are merciful: so let us put sackcloths on our loins, and ropes on our heads, and go out to the king of Israel: perhaps he will save our lives.

32 So they girded sackcloths on their loins, and put ropes on their heads, and came to the king of Israel, and said to him: Thy servant, Benadad, saith: I beseech thee let me have my life. And he said: If he be yet alive, he is my brother.

33 The men took this for good luck: and in haste caught the word out of his mouth, and said: thy brother, Benadad. And he said to them: Go, and bring him to me. Then Benadad came out to him, and he lifted him up into his chariot.

34 And he said to him: The cities which my father took from thy father, I will restore: and do thou make thee streets in Damascus, as my father made in Samaria, and having made a league, I will depart from thee. So he made a league with him, and let him go.

35 Then a certain man of the sons of the prophets, said to his companion, in the word of the Lord: Strike me. But he would not strike.

* *Infra*, xxii. 33.

about two hours' walk from the plains of Balbec, (Paul Lucas. *Levant* i. 20,) at the foot of Libanus. C.

VER. 27. *Victuals*. Heb. also, "they were all present." Chal. "ready." Syr. "in battle array."—*Goats*. They were comparatively so contemptible, *ver.* 15. H.—At the same time Josaphat could muster above a million warriors; for piety makes kingdoms prosper. Salen.

VER. 29. *Days*. The Syrians durst not begin the attack. H.

VER. 30. *Went*, or had gone before, and commanded his men to defend the walls of Aphec. H.—But the slaughter of these 27,000 is joined to the preceding M—God caused the walls to fall, as he had done those of Jericho; or the Israelites beat them down with battering-rams, and the defendants perished in the ruins.—*Chamber*. Josephus observes that it was under-ground. Micheas told Benadad that he would have thus to hide himself again. Chap. xii. 25. C.

VER. 31. *Heads*, or necks, to indicate that they deserved to die. H.—The Syrians acted thus when they came as suppliants. Josephus viii. 14

VER. 33. *Men*. Prot. "Now the men did diligently observe whether any thing would come from him, and did hastily catch it, and they said." They heard him mention the title of brother with joy, concluding that he was not so much irritated as they might have expected.

VER. 34. *Thy father*. Benadad did not know the changes which had taken place in the royal family of Israel. He speaks of the cities which his predecessor had wrested from Baasa. Chap. xv. 20.—*Streets*, for merchants, of whom he would receive tribute: or military stations, as David had done, (2 Kings viii. 6,) to prevent any inroads. Benadad does not appear to have complied with these

36 Then he said to him: Because thou wouldst not hearken to the word of the Lord, behold thou shalt depart from me, and a lion shall slay thee. And when he was gone a little from him, a lion found him, and slew him.

37 Then he found another man, and said to him: Strike me. And he struck him and wounded him.

38 So the prophet went, and met the king in the way, and disguised himself by sprinkling dust on his face and his eyes.

39 And as the king passed by, he cried to the king, and said: Thy servant went out to fight hand to hand: and when a certain man was run away, one brought him to me, and said: Keep this man: and if he shall slip away, thy life shall be for his life, or thou shalt pay a talent of silver.

40 And whilst I, in the hurry, turned this way and that, on a sudden he was not to be seen. And the king of Israel said to him: This is thy judgment, which thyself hast decreed.

41 But he forthwith wiped off the dust from his face, and the king of Israel knew him, that he was one of the prophets.

42 And he said to him: Thus saith the Lord: "Because thou hast let go out of thy hand a man worthy of death, thy life shall be for his life, and thy people for his people."

43 And the king of Israel returned to his house, slighting to hear, and raging came into Samaria.

CHAP. XXI.

Naboth, for denying his vineyard to king Achab, is, by Jezebel's command falsely accused and stoned to death: for which crime Elias denounceth to Achab the judgments of God. Upon his humbling himself, the sentence is mitigated.

AND after these things, Naboth, the Jezrahelite, who was in Jezrahel, had at that time a vineyard, near the palace of Achab, king of Samaria.

2 And Achab spoke to Naboth, saying: Give me thy vineyard, that I may make me a garden of herbs, because it is nigh, and adjoining to my house; and I will give thee for it a better vineyard: or if thou think it more convenient for thee, I will give thee the worth of it in money.

b A. M. 3105, A. C. 899.

conditions, as the king of Israel had to take Ramath by force. Chap. xxii. 8.—*And having*. These words seem to be the conclusion of Benadad's proposition: but, according to the Heb., they contain Achab's reply. C. Prot. "Then said Achab. I will send thee away with this covenant." H. How generous does the conduct of Achab appear to the world! Yet it displeased God. Salen.—He severely punished this foolish pity towards a dangerous foe. W.

VER. 40. *Decreed*. Thou must either die or pay the money. M.—Thus the king pronounced sentence against himself, as David had done. 2 Kings xii. 1, and xiv. 4.

VER. 42. *Worthy*. Heb. "of my anathema;" or, "the man who has fallen into my snares." Vatab. *Erom* is taken in this sense, Mic. vii. 2, &c. He was my prey, and you ought not to have disposed of him without my leave. C.—*People*. This was verified (chap. xxii. M.) within three years. Salen.

VER. 43. *Fume*, (*furbundus*), full of indignation. Heb. "went to his house, heavy and displeased." Sept. "confounded and fainting," through rage, *ἐκλελυμένος*. H.—"Vexed at the prophet, he ordered him to be kept in prison; and confounded at what Micheas had said, he went to his own house." Joseph. viii. 14.

CHAP. XXI. VER. 1. *Who was*. Heb., Chal., &c. place this after *vineyard*, and read *which*, referring it to the ground; which we might naturally suppose would be the place of Naboth's nativity, as it was his paternal estate, 4 Kings ix. 21. Josephus calls the place Azari, and says it was a field contiguous to the king's palace. Sept. *ἄλω*, "threshing-floor."

VER. 2. *Herbs*. The taste of eastern nabons is very different from ours.

3 Naboth answered him : The Lord be merciful to me, and not let me give thee the inheritance of my fathers.

4 And Achab came into his house angry and fretting, because of the word that Naboth, the Jezrahelite, had spoken to him, saying : I will not give thee the inheritance of my fathers. And casting himself upon his bed, he turned away his face to the wall, and would eat no bread.

5 And Jezabel, his wife, went in to him, and said to him : What is the matter that thy soul is so grieved ? and why eatest thou no bread ?

6 And he answered her : I spoke to Naboth, the Jezrahelite, and said to him : Give me thy vineyard, and take money for it : or if it please thee, I will give thee a better vineyard for it. And he said : I will not give thee my vineyard.

7 Then Jezabel, his wife, said to him : Thou art of great authority indeed, and governest well the kingdom of Israel. Arise, and eat bread, and be of good cheer ; I will give thee the vineyard of Naboth, the Jezrahelite.

8 So she wrote letters in Achab's name, and sealed them with his ring, and sent them to the ancients, and the chief men that were in his city, and that dwelt with Naboth.

9 And this was the tenor of the letters : Proclaim a fast, and make Naboth sit among the chief of the people ;

10 And suborn two men, sons of Belial, against him, and let them bear false witness ; that he hath blasphemed God and the king : and then carry him out, and stone him, and so let him die.

11 And the men of his city, the ancients and nobles, that dwelt with him in the city, did as Jezabel had commanded them : and as it was written in the letters which she had sent to them ;

12 They proclaimed a fast, and made Naboth sit among the chief of the people.

13 And bringing two men, sons of the devil, they

made them sit against him : and they, like men of the devil, bore witness against him before the people : saying : Naboth hath blasphemed God and the king. Wherefore they brought him forth without the city, and stoned him to death.

14 And they sent to Jezabel, saying : Naboth is stoned, and is dead.

15 And it came to pass, when Jezabel heard that Naboth was stoned, and dead, that she said to Achab : Arise, and take possession of the vineyard of Naboth, the Jezrahelite, who would not agree with thee, and give it thee for money : for Naboth is not alive, but dead.

16 And when Achab heard this, to-wit, that Naboth was dead, he arose, and went down into the vineyard of Naboth, the Jezrahelite, to take possession of it.

17 And the word of the Lord came to Elias, the Theebite, saying :

18 Arise, and go down to meet Achab, king of Israel, who is in Samaria : behold he is going down to the vineyard of Naboth, to take possession of it :

19 And thou shalt speak to him, saying : Thus saith the Lord : Thou hast slain : moreover also thou hast taken possession. And after these words thou shalt add : Thus saith the Lord : "In this place, wherein the dogs have licked the blood of Naboth, they shall lick thy blood also."

20 And Achab said to Elias : Hast thou found me thy enemy ? He said : I have found thee, because thou art sold to do evil in the sight of the Lord.

21 Behold I will bring evil upon thee, and I will cut down thy posterity, and I will kill of Achab him that pisseth against the wall, and him that is shut up, and the last in Israel.

22 And I will make thy house like the house of Jeroboam, the son of Nabat, and like the house of Baasa, the son of Abias : for what thou hast done to provoke me to anger, and for making Israel to sin.

* *Infra*, xlii. 28.—4 Kings ix. 8.

* *Supra*, xv. 29.—4 *Supra*, xvi. 3.

The Syrians delight in seeing gardens filled with melons, onions, &c., and they cannot conceive what pleasure we can find in rambling round our long walks for the sake of exercise. *Money*. Hence we perceive that, notwithstanding the despotic power of the kings of Israel, they did not imagine that they had a right to take their subjects' lands. 1 Kings viii. 14. C.

VER. 3. *Fathers*. He would have deemed it a mark of disrespect and a crime, as he was not in a state of indigence ; which alone could authorize him to sell his property, and then only till the year of jubilee (Lev. xiv. 23) and as his field was to be turned into a royal garden, and the law was disregarded by the king, there was no prospect of his regaining it at that period. The law of Moses was still in force ; and there were some, like Naboth, who were resolved to comply with it, (C.) even at the hazard of their lives. T.

VER. 7. *Israel*. Heb. simply, "Now thou wilt make the kingdom of Israel." C.—PROT. "Dost thou now govern the ?" &c. H.—Thou art a fit person indeed to establish a kingdom ! Ought not a king to take what he has a mind to ? Syr. "Are you fit to reign ?" Arab. "You do not deserve to govern." C.—SEPT. "Dost thou now act the king over Israel in this manner ?" H.

VER. 8. *Chief men*. Heb. *Ezerim*, "those in white," the usual colour of magistrates and noblemen. Eccl. ix. 8 ; Dan. vii. 9. The angels generally appear arrayed in white.

VER. 9. *Fast*, as in a case of the greatest importance, where the welfare of the king and of the state are concerned. We have frequent mention of such extraordinary fasts. 2 Par. xx. 3 ; 1 Esd. viii. 21 ; Joel i. 14, &c. Some would translate, "Call an assembly" Vatab.—But the Chal., &c. are for the fast.

VER. 10. *Belial*, without restraint or conscience.—*Blasphemed*. Heb. "blessed"—*Alum*, (H.) or god, the gods, magistrates, &c. C.—Blessing is equally put, to avoid the horrible sound of blaspheming. W. Job i. 5, and ii. 9.—Martin de Roa (i. 9) maintains that the word implies to "bid adieu," or quit ; as if Naboth had relinquished the service both of God and of the king. He was accused as a traitor. The law did not condemn the person to death who had spoken ill of the prince. Exod. xxii. 28. But the wicked judges complied with the intima-

tion of Jezabel. (C.), as she pretended that he had also blasphemed God. H.—All Naboth's family were involved in his ruin (4 Kings ix. 26. T.) ; as it was necessary for Achab's purpose.

VER. 13. *Devil*. Heb. *Belial*, ver. 10. PROT. "and the men of Belial witnessed against him."—*City*, as was requisite. C.—*Stoned him*, for blasphemy. Lev. xxiv. 16, and 23.

VER. 16. *Of it*, on the title of confiscation, as Naboth had been condemned for high treason (see 2 Kings ix. 7. M) ; or because there was no heir left, ver. 10. Achab only waited one day, and then Elias met him to denounce to him a similar fate after he was dead. 4 Kings ix. 26. SEPT. have, "he tore his garments, and put on sackcloth : and it came to pass afterwards, that Achab arose," &c. This addition would intimate that the king pretended to be sorry. They repeat the same thing, ver. 27, "he had put on sackcloth, on the day when he slew Naboth, and went along cast down." It is probable that Achab might assume this garb to make people suppose that he had no hand in the death of Naboth : but this was all hypocrisy, and Elias boldly accused him of guilt. *Thou hast slain, &c.*, ver. 19. H.—He knew, at least, of his wife's machinations. Salen.

VER. 19. *Possession*, by desire ; though he was yet only on the road. M.—Perhaps he had sent his servants before. H.—*Place*, not precisely, as Achab was slain in Samaria. M.—But Naboth's vineyard, perhaps, was not far distant from the pool, where dogs licked the blood of the king. H.—On account of Achab's repentance the sentence was (ver. 29. C.) rather changed, and his son Joram was substituted in his stead. 4 Kings ix. 25. H.

VER. 20. *Thy enemy*. Have I done thee any harm, whenever thou hast appeared before me ? Heb. and SEPT. "O my enemy." H.—*To find*, often means to attack or take by surprise. Art thou come thus, to fall upon me on the road ? C.—*Sold*. That is, so addicted to evil, as if thou hadst sold thyself to the devil, to be his slave to work all kind of evil. Ch. W. & Greg. in Ezech. hom. 10.—The expression strongly marks the empire of the passions. Achab was sovereignly wicked, without any restraint. C.—*Sold*, or "abandoned," are used in the same sense. Psal. xlii. 13.

23 *And of Jezabel also, the Lord spoke, saying: The dogs shall eat Jezabel in the field of Jezrahel.

24 If Achab die in the city, the dogs shall eat him: but if he die in the field, the birds of the air shall eat him.

25 Now, there was not such another as Achab, who was sold to do evil in the sight of the Lord: for his wife, Jezabel, set him on.

26 And he became abominable, insomuch that he followed the idols which the Amorrhites had made, whom the Lord destroyed before the face of the children of Israel.

27 And when Achab had heard these words, he rent his garments, and put hair-cloth upon his flesh, and fasted, and slept in sackcloth, and walked with his head cast down.

28 And the word of the Lord came to Elias, the Thesbite, saying:

29 Hast thou not seen Achab humbled before me? therefore, because he hath humbled himself, for my sake, I will not bring the evil in his days,* but in his son's days will I bring the evil upon his house.

CHAP. XXII.

Achab believing his false prophets, rather than Micheas, is slain in Ramoth-Galaad. Ochozias succeedeth him. Good king Josaphat dieth, and his son Joram succeedeth him.

AND there passed three years without war between Syria and Israel.

2 And "in the third year, Josaphat, king of Juda, came down to the king of Israel.

3 (And the king of Israel said to his servants: Know ye not that Ramoth-Galaad is ours, and we neglect to take it out of the hand of the king of Syria?)

4 And he said to Josaphat: Wilt thou come with me to battle to Ramoth-Galaad?

5 And Josaphat said to the king of Israel: As I am, so art thou: my people and thy people are one: and my horsemen *are* thy horsemen. And Josaphat said to the king of Israel: Inquire, I beseech thee, this day the word of the Lord.

6 Then the king of Israel assembled the prophets,

* 4 Kings ix. 36.—4 Kings ix. 26.—2 Par. xviii. 1 A. M. 3107, A. C. 897.

VER. 23. *Field.* Heb. wall, or "before the wall." This was exactly fulfilled, 4 Kings ix. 32. Jezabel was hurled from a window over the gate or wall of the city. C.

VER. 24. *Eat him.* Yet God remitted something from the severity of this sentence; and Achab was buried in Samaria. Chap. xxi. 37. But his son was deprived of burial T. 4 Kings ix. 26.—According to the Heb. the prediction related to Achab's posterity, as the Chal., Sept., Syr., &c. have understood it. C.—Prot. "him that dieth of Achab in the city." &c.

VER. 25. *Now.* Sept. "Moreover, Achab was foolishly sold, a man who was sold, &c., since Jezabel . . . changed him:" *μετέθεκεν*. His natural disposition was not perhaps so bad. But his unfortunate connexion with a most wicked wife involved him in ruin. Even when he began to relent, and was on the point of reforming his life, (ver. 27,) her influence spoiled all. H.

VER. 27. *Down.* Heb. "uncovered," (Malv. 2 Kings xv. 30,) or "bare-foot," (Chal., Syr.,) or "softly," (Vat. Prot.,) or "he walked bent down." Sept. T. a repentance of Achab is not certain. Some believe that it was insincere, and only external. H. Others suppose that Achab really repented for what he had done, but presently relapsed at the instigation of Jezabel, though S. Chrysostom (ad Theod. laps.) seems to be convinced that he "obtained the remission of all his sins, and entirely changed his life." Ser. 68, et hom. 5, ad Antioch.

VER. 29. *Take.* Heb. "before me," publicly. H.—The threat of the prophet caused Achab to invest his son with the royal dignity, and Josaphat followed his example. Salien, A. C. 918.—But some call this in question. H.

CHAP. XXII. VER. 1. *Israel*, from the time when Benadad and Achab had made a league. Chap. xx. 34.

VER. 2. *Josaphat.* It is wonderful that a prince of so great piety should be on terms of such strict friendship with a most wicked king. God did not approve

about four hundred men, and he said to them: Shall I go to Ramoth-Galaad to fight, or shall I forbear? They answered: Go up, and the Lord will deliver it into the hand of the king.

7 And Josaphat said: Is there not here some prophet of the Lord, that we may inquire by him?

8 And the king of Israel said to Josaphat: There is one man left, by whom we may inquire of the Lord; Micheas, the son of Jemla: but I hate him, for he doth not prophesy good to me, but evil. And Josaphat said: Speak not so, O king.

9 Then the king of Israel called an eunuch, and said to him: Make haste, and bring hither Micheas, the son of Jemla.

10 And the king of Israel, and Josaphat, king of Juda, sat each on his throne, clothed with royal robes, in a court, by the entrance of the gate of Samaria, and all the prophets prophesied before them.

11 And Sedecias, the son of Chanaana, made himself horns of iron, and said: Thus saith the Lord: With these shalt thou push Syria, till thou destroy it.

12 And all the prophets prophesied in like manner, saying: Go up to Ramoth-Galaad, and prosper, for the Lord will deliver it into the king's hands.

13 And the messenger that went to call Micheas, spoke to him, saying: Behold the words of the prophets with one mouth declare good things to the king: let thy word, therefore, be like to theirs, and speak that which is good.

14 But Micheas said to him: As the Lord liveth, whatsoever the Lord shall say to me, that will I speak.

15 So he came to the king, and the king said to him: Micheas, shall we go to Ramoth-Galaad to battle, or shall we forbear? He answered him: Go up, and prosper, and the Lord shall deliver it into the king's hands.

16 But the king said to him: I adjure thee again and again, that thou tell me nothing but that which is true, in the name of the Lord.

17 And he said: I saw all Israel scattered upon the hills, like sheep that have no shepherd;* and the Lord

* Num. xxvii. 17; Matt. ix. 36.

of it; and the event was unfortunate. 2 Par. xx. 37. Achab received the king of Juda with extraordinary magnificence. Ib. xviii. 2.

VER. 5. *One*, in concord, (H.) and ready to march against the same enemy. —Lord. This was rather late, if (M.) the army was already receiving its pay under the walls of Samaria. Joseph. viii. 15.—God ought to have been consulted at first. M.

VER. 6. *Men*, probably the prophets of the groves, who had not gone to Carmel. Chap. xviii. 19, 22. C.—The recent slaughter had not deterred others from imitating the example of the false prophets. H.

VER. 7. *Lord.* Josaphat knew that these four hundred were addicted to idol-worship, (H.) and suspected that they only flattered their king. Josephus.

VER. 8. *One man.* Perhaps Micheas alone resided at Samaria. Elias and his disciples were in the country. H.—*Not so.* Good advice should be followed, though it be not pleasant. M.—Josaphat justly suspected the schismatical false prophets. W.

VER. 10. *Court*, or barn-floor. They were in or near cities, that they might be so protected from the incursions of enemies, who strove to set the corn on fire 1 Kings xxiii. 1; Judg. xv. 5.

VER. 11. *Push*, "with the horn," (*επαρτασας*, Sept.) and throw into the air, (M.) like a ball. C.—Nothing shall withstand thy power. The actions of Sedecias were of the same import as his words. H. See Jer. xxvii. 2, and xxviii. 10.

VER. 15. *Go up, &c.* This was spoken ironically, and by way of jeering at the flattering speeches of the false prophets: and so the king understood it, as appears by his adjuring Micheas, in the following verse, to tell him the truth in the name of the Lord. Ch.—Micheas had only repeated their words, and by his accent and gestures (D) might easily explain his meaning. H.

said: These have no master: let every man of them return to his house in peace.

18 (Then the king of Israel said to Josaphat: Did I not tell thee, that he prophesieth no good to me, but always evil?)

19 And he added and said: Hear thou, therefore, the word of the Lord: I saw the Lord sitting on his throne, and all the army of heaven standing by him on the right hand and on the left:

20 And the Lord said: Who shall deceive Achab, king of Israel, that he may go up, and fall at Ramoth-Galaad? And one spoke words of this manner, and another otherwise.

21 And there came forth a spirit, and stood before the Lord, and said: I will deceive him. And the Lord said to him: By what means?

22 And he said: I will go forth, and be a lying spirit, in the mouth of all his prophets. And the Lord said: Thou shalt deceive him, and shalt prevail: "go forth, and do so.

23 Now, therefore, behold the Lord hath given a lying spirit, in the mouth of all thy prophets that are here, and the Lord hath spoken evil against thee.

24 And Sedecias, the son of Chanaana, came, and struck Micheas on the cheek, and said: Hath then the spirit of the Lord left me, and spoken to thee?

25 And Micheas said: Thou shalt see, in the day when thou shalt go into a chamber, within a chamber, to hide thyself.

26 And the king of Israel said: Take Micheas, and let him abide with Amon, the governor of the city, and with Joas, the son of Amalech;

27 And tell them: Thus saith the king: Put this man in prison, and feed him with bread of affliction, and water of distress, till I return in peace.

28 And Micheas said: If thou return in peace, the Lord hath not spoken by me. And he said: Hear, all ye people.

• Vide Matt. viii. 33, and Apoc. xx. 3.

VER. 17. *No shepherd. no master*, clearly intimated (M.) that the king should perish in the battle. Paral. reads, *These have no masters*. H.

VER. 19. *He, Micheas, added*, (M.) not fearing the king's displeasure, who seemed to regard his former denunciation as an effect of his ill-will. Hence he explains his vision more at large.

VER. 20. *The Lord said, &c.* God standeth not in need of any counsellor; nor are we to suppose that things pass in heaven in the manner here described; but this representation was made to the prophet, to be delivered by him in a manner adapted to the common ways and notions of men. Ch. S. Greg. Mor. ii. 21, &c. W.

VER. 22. *Go forth, and do so.* This was not a command, but a permission; for God never ordaineth lies, though he often permitteth the lying spirit to deceive those who love not the truth. 2 Thess. ii. 10. And in this sense it is said, in the following verse, *The Lord hath given a lying spirit in the mouth of all thy prophets*. Ch.—What is translated in the *imperative*, denotes frequently what will come to pass, though it be displeasing to God. C.—He permits it, therefore, only by not exerting his power to prevent the execution. H.—The devils can do nothing without such a permission. Achab deserved to be deceived by the false prophets, as he would not hearken to a true one. S. Aug. con. Jul. v. 4, and q. 53. Inter. 83.

VER. 25. *Go into a chamber, &c.* This happened when he heard the king was slain, and justly apprehended that he should be punished for his false prophecy (Ch.); though this be no where recorded, (C) except in Josephus. W.—He probably escaped death. Salien.

VER. 27. *Distress*, both "in small quantity," (Paral.,) and very bad. Grot. T. Isa. xli. 20.—*Peace*, when I will punish thee, as an impostor. M.—How grating must this have been to the good king Josaphat; and still he does not abandon the company of such infatuated people! Ver. 29. H.

VER. 30. *Thy own*. Sept. "I will disguise myself, and go into the battle; and do thou put on my garment." Hence the Syrians mistook Josaphat for Achab, (ver. 32. C.) as "it had been agreed between them, that he should wear the robes of Achab, to elude more easily the prediction of Micheas." Joseph. viii. 15.—Vain and impious attempt! Providence found him out, though unadorned

29 So the king of all Israel, and Josaphat, king of Juda, went up to Ramoth-Galaad.

30 And the king of Israel said to Josaphat: Take thy armour, and go into the battle, and put on thy own garments. But the king of Israel changed his dress, and went into the battle.

31 And the king of Syria had commanded the two and thirty captains of the chariots, saying: You shall not fight against any, small or great, but against the king of Israel only.

32 So when the captains of the chariots saw Josaphat, they suspected that he was the king of Israel, and making a violent assault, they fought against him: and Josaphat cried out.

33 And the captains of the chariots perceived that he was not the king of Israel, and they turned away from him.

34 And a certain man bent his bow, shooting at a venture, and chanced to strike the king of Israel, between the lungs and the stomach. But he said to the driver of his chariot: Turn thy hand, and carry me out of the army, for I am grievously wounded.

35 And the battle was fought that day, and the king of Israel stood in his chariot against the Syrians, and he died in the evening: and the blood ran out of the wound into the midst of the chariot.

36 And the herald proclaimed through all the army, before the sun set, saying: Let every man return to his own city, and to his own country.

37 And the king died, and was carried into Samaria: and they buried the king in Samaria.

38 And they washed his chariot in the pool of Samaria, and the dogs licked up his blood, and they washed the reins according to the word of the Lord which he had spoken.

39 But the rest of the acts of Achab, and all that he did, and the house of ivory that he made, and all the cities that he built, are they not written in the Book of the words of the days of the kings of Israel?

• A. M. 3107.—Supra, xxi. 19.

H.—Achab might pretend thus to honour the king of Juda (M.); and perhaps he had been apprized of the order given to the Syrians, to single him out, ver. 31. What could prompt such an order cannot be easily ascertained.

VER. 31. *Captains of*, or mounted "on chariots." There would hardly be so many general officers over the chariots alone. The same number of kings had been in a former engagement, and they had been replaced by these captains. Chap. xx. 24. C.—*Only*. Not that the Syrians were to avoid hurting anybody else, as they could not thus come at the king (Salien), and we find one shot an arrow at the army of Israel (ver. 34. H.); but the main onset was to be directed against Achab, either to kill or to take him prisoner. M.

VER. 32. *Cried out*. Par. add, *to the Lord, and he helped him, and turned them away from him*. The Jews (in Seder. Olam 17) acknowledge the same thing; and thus it was known that Josaphat was not the king of Israel, who would rather have invoked Baal. M.

VER. 34. *Stomach*. Par. *between the neck and the shoulders*. The arrow went in at the lungs, and came out at the shoulders, as it was shot from a lower ground. M.—Some explain the Heb. "between the joints and the coat of mail." Prot. "joints of the harness." Sept. "between the lungs and the thorax." H.—Syr. "between the juncture of the coat of mail," where it is connected with the armour of the thighs. Grot.—God directed the random shot. Salien. W.

VER. 35. *Evening*. Achab had only retired to the hinder ranks, while Josaphat, by his valour, maintained the day, till the death of the former put an end to the war.

VER. 38. *Of Samaria*. Josephus says, of Jezara, (Jezrahel,) conformably to the prediction. But God had relented in that particular, on Achab's repentance (C. Chap. xxi. 24, 29); unless it regarded his son Joram. H. Salien.—*Reins*. Heb. *zone*, may also signify "arms," (Munster,) and "harlots," Sept. Some suspect that such were painted upon the chariot. Josephus intimates, with the Sept., that "harlots bathed in the blood," (Ant. viii. 15,) which would tend to the greater contempt of Achab. M.—*Spoken*, respecting dogs licking up Achab's blood. No mention had been made of the chariot. God was thus pleased to show how easily he could have executed the sentence in all its rigour.

40 So Achab slept with his fathers; and Ochozias, his son, reigned in his stead.

41 But Josaphat, the son of Asa, began to reign over Juda, in the fourth year* of Achab, king of Israel.

42 He was five and thirty years old when he began to reign, and he reigned five and twenty years in Jerusalem: the name of his mother was Azuba, the daughter of Salai.

43 And he walked in all the way of Asa, his father, and he declined not from it: and he did that which was right in the sight of the Lord.

44 Nevertheless, he took not away the high places: for as yet the people offered sacrifices, and burnt incense in the high places.

45 And Josaphat had peace with the king of Israel.

46 But the rest of the acts of Josaphat, and his works which he did, and his battles, are they not written in the Book of the words of the days of the kings of Juda?

47 And the remnant also of the effeminate, who remained in the days of Asa, his father, he took out of the land.

* A. M. 3090, A. C. 914.—A. M. 3108.

VER. 44. *He took not away, &c.* He left some of the high places, viz. those in which they worshipped the true God, but took away all others, 2 Par. xvii. 6 (Ch.); and even those also, before the end of his reign (C.); as they were contrary to the law. M.

VER. 45. *Israel.* The five subsequent verses are omitted in the Rom. Sept.

VER. 48. *Edom.* Heb. and Chal. "but a deputy king," or viceroy (T.); so that the kings of Juda might equip fleets at Asiongaber, as the country of Idumea was subject to them ever since the time of David. 2 Par. viii. 17.

VER. 50. *Would not.* He had been reprehended before for admitting such a partner: and therefore would have no more to do with him. Ch.—They had

48 And there was then no king appointed in Edom.

49 But king Josaphat made navies on the sea, to sail into Ophir for gold: but they could not go, for the ships were broken in Asiongaber.

50 Then Ochozias, the son of Achab, said to Josaphat: Let my servants go with thy servants in the ships. And Josaphat would not.

51 And "Josaphat slept with his fathers, and was buried with them in the city of David, his father: and Joram, his son, reigned in his stead.

52 And Ochozias, the son of Achab, began to reign over Israel, in Samaria, in the seventeenth year of Josaphat, king of Juda, and he reigned over Israel two years.

53 And he did evil in the sight of the Lord, and walked in the way of his father and his mother, and in the way of Jeroboam, the son of Nabat, who made Israel to sin.

54 He served also Baal, and worshipped him, and provoked the Lord, the God of Israel, according to all that his father had done.

* 2 Par. xx. 36.—A. M. 3115, A. C. 889.—A. M. 3106.

formerly joined in equipping such a fleet, (2 Par. xx. 36, and 37. C.) and it had been dashed to pieces in the very port. H.

VER. 52. *Years,* not complete as the first is comprized in the reign of Achab, and the last in that of Joram. 4 Kings iii. 1. Usher, A. 3108.—Yet his very short reign was memorable for many disasters; the revolt of the dependent king of Moab, the ruin of his navy, &c., that he might thus be reclaimed from his evil ways. Sahen, A. C. 915.—Houbigant allows this king two full years; and rejects the notion of his being associated by his father, as he does on other similar occasions, where the Scripture is silent. He makes Ochozias commence in the nineteenth, and end in the twenty-second of Josaphat, and not in the second of Joram 4 Kings i. 17. The Heb. and Greek copies vary. H.

THE

FOURTH BOOK OF KINGS.

This Book brings us to the conclusion of the kingdom of Israel, (chap. xvii.) and to the captivity of Juda, at Babylon. Chap. xxv. We behold some virtuous princes reigning over the two tribes, while the ten were uniformly governed by men of perverse morals. W.—Yet there were some who adhered to the Lord in both kingdoms. David and his descendants (H) occupy the throne near 480 years, and, after the captivity, continue in some degree of honour till the coming of Christ. W.—But various families rule over Israel—some by usurpation, (H) others by God's appointment: who thus chooses to chastise the wicked. He still watches over his Church, and sends his prophets for the instruction of all. W. We have inquired in the preface to the former Book who composed this. H.—The kingdom of Israel subsists about 250, (W) or 254 years. This Book contains the transactions of 308 years. C.—But the chronology is extremely perplexed. To the sixth year of Ezechias, when Israel was led away captive, the kingdom of Juda seems to have lasted 260 and that of Israel only 241 years, though they both commenced at the same period. The errors regard the kings of Israel, according to Houbigant, who would assign the following years to the respective kings of Juda and of Israel. I. Of Juda: Solomon, 40; Roboam, 17; Abiam, 3; Asa, 41; Josaphat, 25; Joram, 8; Ochozias, 1, (the same is said to have begun to reign in the preceding year, the 11th of Joram, 4 Kings ix. 29, incorrectly;) Athalia, 6; Joas, 40; Amasias, 29, (he reigns 15 after the death of Joas, king of Israel;) Azarias 52; Joathan, 16; Achaz, 16; Ezechias, 6; in which year, the 300th from the commencement of Solomon's reign, and the 200th of the kingdom of Juda, Samaria was taken. II. The kings of Israel: Jeroboam, 22; Nadab, 2; Baasa, 24; Elah, 2; Zambri, 7 days; Amri, 12; Achab, 22; Ochozias, 2; Joram, 12; Jehu, 28; Joachaz, 17; Joas, 16; Jeroboam, 41; Zacharias, 10 (in the text 10 is omitted. H.); Sellum, 1 month; Manahem, 10; Phaceia, 2; Phacee, 30 (in the text, 20. H.); Osee, 9, in all, 261½ years, (Houbig. Chron. Sac.) or 261 years and 7 months. The variation of 19 months, which still appears, may be owing to some of the years being incomplete. H.—III. After a reign of 28 years over Juda, Ezechias is succeeded by Manasses, who reigns 55; Amou, 9; Josias, 31; Joachaz, a few months; Eliacim, or Joakim, 11; Joachaz, Conas, or Jechonias, had reigned 10 years with his father. After 3 months and 10 days reigning alone, he is led away to Babylon with part of the people. Matthanias, or Sedecias, is appointed in his stead; but proving refractory, is also, after 9 years, deprived of his sight, and conducted, with 832 of his subjects, to Babylon. Nabuchodonosor had already led away 3023, under Joakim. After the death of Godolias, who was left to govern the miserable remains of the people, A. 3417, he made 746 more captives, and thus an end was put to the kingdom of Juda. The scourge had been retarded for some time, by the repentance of Manasses, and the prayers of the prophets. C.

CHAPTER I.

Ochozias sendeth to consult Beelzebub: Elias foretelleth his death: and causeth fire to come down from heaven, upon two captains and their companies.

AND Moab rebelled against Israel, after the death of Achab.*

* A. M. 3108, A. C. 896.

2 And Ochozias fell through the lattices of his upper chamber, which he had in Samaria, and was sick: and he sent messengers, saying to them: Go, consult Beelzebub, the god of Accaron, whether I shall recover of this my illness.

3 And an angel of the Lord spoke to Elias, the Thes

CHAP. I. VER. 1. *Rebelleth:* lit. "prevaricated." H.—The kings of Israel kept some of the nations, which David had conquered, in subjection, while the kings of Juda ruled over the others. In consequence of the late disaster these

people began to throw off the yoke. T.—Joram made war upon Moab. Chap. iii. 5. God began to punish the house of Achab by these means. C.

VER. 2. *Lattices,* by a skylight, (H.) or trap-door, designed to give light to

bite, saying: Arise, and go up to meet the messengers of the king of Samaria, and say to them: Is there not a God in Israel, that ye go to consult Beelzebub, the god of Accaron?

4 Wherefore thus saith the Lord: From the bed, on which thou art gone up, thou shalt not come down, but thou shalt surely die. And Elias went away.

5 And the messengers turned back to Ochozias. And he said to them: Why are you come back?

6 But they answered him: A man met us, and said to us: Go, and return to the king, that sent you, and you shall say to him: Thus saith the Lord: Is it because there was no God in Israel, that thou sendest to Beelzebub, the god of Accaron? Therefore thou shalt not come down from the bed, on which thou art gone up, but thou shalt surely die.

7 And he said to them: What manner of man was he who met you, and spoke these words?

8 But they said: A hairy man, with a girdle of leather about his loins. And he said: It is Elias, the Thesbite.

9 And he sent to him a captain of fifty, and the fifty men that were under him. And he went up to him, and as he was sitting on the top of a hill, he said to him: Man of God, the king hath commanded that thou come down.

10 And Elias answering, said to the captain of fifty: If I be a man of God, let fire come down from heaven and consume thee, and thy fifty. And there came down fire from heaven and consumed him, and the fifty that were with him.

11 And he again sent to him another captain of fifty men, and his fifty with him. And he said to him: Man of God: Thus saith the king: Make haste and come down.

the room below, into which the king fell. The roofs are generally flat in the East, and covered with earth mixed with straw, with the light at the top, to prevent the excessive heats.—*Of.* Heb., &c., "into." C.—If the lattices be understood to mean the rails, which were ordered to be placed round the roof, (Deut. xxi. 8,) Ochozias might fall into the street. M.—Josephus thinks he fell from the staircase. At any rate he was much hurt, (H.) and thus was made to feel the indignation of God. T.—*God.* Sept. "Baal, the god-fly" (C.); the Jupiter of the Greeks, or their chief god; and the prince of devils. Matt. xii.—*Accaron.* He was supposed to free the people of the country from being infested with flies; or the many victims offered up to him drew those insects together. Vatable.

VER. 5. *Messengers.* They were perhaps citizens of Accaron, who had extolled the sagacity of their god, but were totally unacquainted with Elias. Yet as he showed his knowledge of secret things, by telling them what they were going about, (Sal en,) and spoke with such assurance, (H.) they thought proper to return, lest they should incur a similar punishment. M.

VER. 8. *Man.* Heb. *ass Balsar*, "a man lord of hair," or all covered with it, having a long beard, like the ancient sages, (3. Jer. in Ezec. xxxv.) and clothed with a skin, (Bochart,) as the first inhabitants of the earth, the heroes, prophets, and St. John Baptist, are described. Heb. xi. 37, Matt. iii. 4. C.—*Elias.* He was known by his long hair and distinct garment, from ordinary men. W.

VER. 9. *Under him;* his own guards. The captain was to request him to pray for the king's recovery (C.); or rather (H.) to punish him for what he had said to the messengers. C.—*Of God.* Procopius and others think that he spoke contemptuously, and was therefore punished. M.—*Down.* The prophets are not bound to obey kings in the exercise of their ministry. Grotius.—Elias complies as soon as he had orders from God. C.

VER. 10. *Let fire, &c.* Elias was inspired to call down fire from heaven upon these captains, who came to apprehend him; not out of a desire to gratify any private passion, but to punish the insult offered to religion, to confirm his mission, and to show how vain are the efforts of men against God and his servants, whom he has a mind to protect. Ch.—Elias acted as God's envoy, and the insult reverted upon him. 3. Tho. ii. 2, q. 108, a. 2.—The Manichees have blamed the conduct of the prophet; but the miracle justifies him, as God would never countenance the private revenge of any one; and the Holy Ghost places this transaction on a level with that when Elias shut up the heavens. Eccli. xlviii. 3. St. Peter was moved with the like zeal. Acts v. 5.

VER. 11. *Another* not knowing what was become of the first, or why he did

12 Elias answering, said: If I be a man of God, let fire come down from heaven, and consume thee, and thy fifty. And fire came down from heaven, and consumed him and his fifty.

13 Again he sent a third captain of fifty men, and the fifty that were with him. And when he was come, he fell upon his knees before Elias, and besought him, and said: Man of God, despise not my life, and the lives of thy servants that are with me.

14 Behold fire came down from heaven, and consumed the two first captains of fifty men, and the fifties that were with them: but now I beseech thee to spare my life.

15 And the angel of the Lord spoke to Elias, saying. Go down with him, fear not. He arose therefore, and went down with him to the king,

16 And said to him: Thus saith the Lord: Because thou hast sent messengers to consult Beelzebub, the God of Accaron, as though there were not a God in Israel, of whom thou mightest inquire the word; therefore, from the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die.

17 So he died, according to the word of the Lord, which Elias spoke; and Joram, his brother, reigned in his stead, in the second year of Joram, the son of Josaphat, king of Juda, because he had no son.

18 But the rest of the acts of Ochozias, which he did, are they not written in the Book of the words of the days of the kings of Israel?

CHAP. II.

Euseus will not part from Elias. The water of the Jordan is divided by Elias's cloak. Elias is taken up in a fiery chariot, and his double spirit is given to Euseus. Euseus healeth the waters by casting in salt. Boys are torn by bears, for mocking Euseus.

• A. M. 3108, A. C. 896.

not return, as Ochozias was eager to have the prophet in his power. M.—If he were acquainted with his fate, (H.) this second captain was guilty of greater insolence.

VER. 17. *The second year of Joram, &c.* counted from the time that he was associated to the throne by his father Josaphat (Ch.); so that it is said that he reigned also in the 18th year of Josaphat. Chap. iii. 1. See also chap. viii. 18. To obviate these apparent contradictions, chronologists suppose that Joram reigned over Israel in the 18th of Josaphat, king of Juda, and in the second year after the latter had appointed his son Joram viceroy. He was associated with his father on the throne two years before his death, and in the 5th of Joram, king of Israel. Examples of this kind are frequent among the Hebrews, and particularly among the Persians, whose chronology is thus rendered very difficult. Why should we allow that the numbers are erroneous, when this explanation will suffice? C.—Grotius leaves the matter undecided. D.—Capel (Crit. p. 414) maintains that the numbers have been ill transcribed; and so does Houbigant, who asserts that such a mode of writing would not be tolerable in a profane author; thus to mention different dates, without intimating how they are to be reconciled. If we should read that Heracius began to reign "in the 18th year of Chosroes," and a little after that he ascended the throne "in the second year of the son of Chosroes," without ever specifying how Heracius began his reign at two different periods, who would not suspect a mistake? Is it not more rational to throw the blame on the transcriber, than on the author? The modern chronologists seem to have invented the idea of viceroys and simultaneous kings among the Hebrews merely to get over difficulties; though the Scripture be entirely silent on this head. Houbigant would therefore read, "in the 22nd year of Josaphat," as the mention of Joram seems here improper, (*absurda*,) his father reigning 25 years. Ochozias began to reign when Josaphat had almost completed his 17th year. See 3 Kings xvii. 52. H.—*His brother* is not specified in Heb., Chal., Arab., and in some copies of the Sept., but it is in most others, as well as in the Syriac, (C.) Josephus, &c. (H.); and this is the common opinion. The Roman edition here inserts (C) after *Elias spoke*, (18) "And the, &c. . . and Joram," &c., nearly as chap. li. 1—3; only for *further* it substitutes, "not like his brothers;" and adds, "the wrath of the Lord was enkindled against the house of Achab." No mention is made of the second year of Joram, &c. (H.) in any edition of the Sept. Capel.—In the mean time Josaphat, being returned from the unfortunate expedition with Achab, set his kingdom in order, purifying it from all the vestiges of idolatry, as much as he was able, and appointing proper judges. 2 Par. xix.

CHAP. II. VER. 1. *Heaven.* By *heaven* here is meant, the air, the lower

AND it came to pass, when the Lord would take up Elias, into heaven, by a whirlwind,* that Elias and Eliseus were going from Galgal.

2 And Elias said to Eliseus: Stay thou here, because the Lord hath sent me as far as Bethel. And Eliseus said to him: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come down to Bethel,

3 The sons of the prophets, that were at Bethel, came forth to Eliseus, and said to him: Dost thou know that, this day, the Lord will take away thy master from thee? And he answered: I also know it: hold your peace.

4 And Elias said to Eliseus: Stay here, because the Lord hath sent me to Jericho. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come to Jericho,

5 The sons of the prophets, that were at Jericho, came to Eliseus, and said to him: Dost thou know that, this day, the Lord will take away thy master from thee? And he said: I also know it: hold your peace.

6 And Elias said to him: Stay here, because the Lord hath sent me as far as the Jordan. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on together.

7 And fifty men, of the sons of the prophets, followed them, and stood in sight, at a distance: but they two stood by the Jordan.

8 And Elias took his mantle, and folded it together, and struck the waters, and they were divided hither and thither, and they both passed over on dry ground.

9 And when they were gone over, Elias said to Eliseus: Ask what thou wilt have me to do for thee, before I be taken away from thee. And Eliseus said: I beseech thee, that in me may be thy double spirit.

10 And he answered: Thou hast asked a hard thing;

* A. M. 3103.

nevertheless, if thou see me when I am taken from thee, thou shalt have what thou hast asked: but if thou see me not, thou shalt not have it.

11 And as they went on, walking and talking together, behold, a fiery chariot and fiery horses parted them both asunder: and Elias went up by a whirlwind into heaven.

12 And Eliseus saw him, and cried: My father, my father, the chariot of Israel, and the driver thereof. And he saw him no more: and he took hold of his own garments, and rent them in two pieces.

13 And he took up the mantle of Elias, that fell from him: and going back, he stood on the bank of the Jordan;

14 And he struck the waters with the mantle of Elias, that had fallen from him, and they were not divided. And he said: Where is now the God of Elias? And he struck the waters, and they were divided hither and thither, and Eliseus passed over.

15 And the sons of the prophets, at Jericho, who were over against him, seeing it, said: The spirit of Elias hath rested upon Eliseus. And coming to meet him, they worshipped him, falling to the ground,

16 And they said to him: Behold, there are with thy servants, fifty strong men, that can go, and seek thy master, lest, perhaps, the spirit of the Lord, hath taken him up and cast him upon some mountain, or into some valley. And he said: Do not send.

17 But they pressed him, till he consented, and said: Send. And they sent fifty men: and they sought three days, but found him not.

18 And they came back to him: for he abode at Jericho, and he said to them: Did I not say to you? Do not send.

19 And the men of the city said to Eliseus: Behold,

† Eccli. xlviii. 13, 1 Mac. ii. 53.

of the heavenly regions, (Ch.) through which he was carried by the ministry of angels, who directed the storm, (H.) to the place designed for him.—It is generally supposed to be Paradise, (C.) whither Enoch had been translated. H.—They are still living, (C.) and must come again, to invite all to repent. After which they will die martyrs, in the persecution of Antichrist. H.—See S. Aug. de Gen. ad lit. ix. 6, et Apoc. xi. W.—Eccli. xlviii. 10. M.—Some suppose it is still in some unknown region of the earth: others place it above the sky, (M.) or in the bosom of Abraham. C.

VER. 3. *The sons of the prophets.* That is, the disciples of the prophets; who seem to have had their schools, like colleges or communities, in Bethel, Jericho, and other places, in the days of Elias and Eliseus. Ch.—Many of these disciples might be also their children. El as collected some fervent souls together even at Bethel, to preserve the true religion as much as possible. He visited them before his departure. C.—*Peace*: let not Elias hear us. H.

VER. 8. *Mantle* Sept. *μηλων*, "sheep-skin," (M.) such as the prophets wore. The Syriac explains it of an ornament or bandage of the head; others, of a leathern mantle to keep off rain.

VER. 9. *Double spirit.* A double portion of thy spirit, as thy eldest son and heir: or thy spirit, which is double, in comparison of that which God usually imparteth to his prophets (Ch); or the power of working miracles, as well as of prophesying. W.—He wishes to excel his fellow disciples rather than his master. T Cajet. Amama.—*Double* often means, great and perfect. Jer. xvii. 18. If Eliseus even begged that he might perform more and greater wonders than his master, (as Christ enabled his disciples to surpass himself in this particular, John xiv. 12. H.) he might do it without pride, purely for the glory of God. He certainly shone forth with peculiar splendour; and some have enumerated sixteen or twenty-four of his miracles, while they can only find eight (Lyran.) or twelve recorded of Elias. See A. Lapide, in Eccli. xlviii. 13. C.

VER. 10. *Hard thing.* Heb. lit. "thou art hardened to ask" a thing so difficult, and which I have not the power to grant. But I will pray that thou mayst receive it (C); and I feel confident that thou wilt, if God shall grant thee the power to see me at my departure. H.—This he did, ver. 12. M.

VER. 11. *Horses.* Angels assumed these forms, (Grotius,) or a cloud, resembling a fiery chariot and horses, was impelled by a strong wind, under their guidance. Testat. M. Saken. A. C. 914.—*Heaven.* (see ver. 1,) where he lives free from all disturbance. T.—It is a constant belief that he will come again before

the last judgment; as his representative, the Baptist, announced the first appearance of our Redeemer. S. Greg. hom. 7, in Ev. Of this the Jews were convinced. S. Justin, Dial. See Mal. iv. 5.

VER. 12. *Thereof.* Thou alone wast equal to an army in our defence. Chariots were then very common. C.—Chal. and Vatab. "Thou wast, by thy prayer, better to Israel than chariots and horses." So we should call a person, a pillar of the state, &c. T.—In giving the character of Elias the Holy Ghost dwells in a particular manner on his burning zeal. C.—*Elias stood up as a fire, and his word burnt like a torch*. . . he brought down fire from heaven thrice, on the holocaust, and on the captains. H.—*Who can glory like to thee?* Eccli. xlviii. 1, 4. See Ss. Amb. and Chrys. on Elias. His resemblance with Christ is very striking. His name puts us in mind of Christ's divinity; who burnt with zeal for God's house, (John ii. 17,) was persecuted, (C.) raised the dead to life, rose again, and ascended triumphant into heaven, having imparted his blessing (H.) and his sacraments to his disciples. C.—*No more*, as he was taken from the company of men. H.—*Pieces*, to express his grief at being deprived of so excellent a master. M.

VER. 13. *Mantle*, as an earnest of his affection. By the imposition of this mantle he had been called to be a prophet. 3 Kings xix. 19.

VER. 14. *Not divided.* God thus prevented him from giving way to vanity, (Abul. q. 28) or thinking that he could do any thing of himself. H.—*Elias*. Heb. "where is he?" C.—The original and Sept. (Alex. and Vat.) do not specify that he struck the waters twice, or that they did not divide at first. H.—This is taken from other copies of the Sept. Amama.—The exclamation contains a most fervent prayer. Heb. "He smote the waters," and said, "Where is the Lord God of Elias?" and when he had stricken t. e. &c., which removes the idea of presumption, which (H.) some discover in the words of Eliseus. T. Sanctius.

VER. 15. *They worshipped him*; viz. with an inferior, yet religious veneration, not for any temporal, but spiritual excellency. Ch. W.—They had stopped on a hill, (M) to see the event, ver. 7. H.—Jericho itself is two hours' journey from the Jordan. Adric.—The sons of the prophets had seen what had happened at the translation of Elias, and perceiving that Eliseus was invested with his mantle, and with the power of working miracles, they did not hesitate to acknowledge him for their superior during the absence of Elias, who they expected would return. C.

VER. 17. *Send.* He acquiesces, lest they might think that he was afraid of losing his superiority. M.

the situation of this city is very good, as thou, my lord, seest: but the waters are very bad, and the ground barren.

20 And he said: Bring me a new vessel, and put salt into it. And when they had brought it,

21 He went out to the spring of the waters, and cast the salt into it, and said: Thus saith the Lord: I have healed these waters, and there shall be no more in them death or barrenness.

22 And the waters were healed unto this day, according to the word of Eliseus, which he spoke.

23 And he went up from thence to Bethel: and as he was going up by the way, little boys came out of the city and mocked him, saying: Go up, thou bald-head, go up, thou bald-head.

24 And looking back, he saw them, and cursed them in the name of the Lord: and there came forth two bears, out of the forest, and tore of them, two and forty boys.

25 And from thence he went to Mount Carmel, and from thence he returned to Samaria.

CHAP. III.

The kings of Israel, Juda, and Edom, fight against the king of Moab. They want water, which Eliseus procureth without rain; and prophesieth victory. The king of Moab is overthrown: his city is besieged: he sacrificeth his first-born son: so the Israelites raise the siege.

AND Joram, the son of Achab, reigned over Israel, in Samaria, in the eighteenth year of Josaphat, king of Juda. And he reigned twelve years.

2 And he did evil before the Lord, but not like his father and his mother: for he took away the statues of Baal, which his father had made.

3 Nevertheless, he stuck to the sins of Jeroboam, the son of Nabat, who made Israel to sin, nor did he depart from them.

4 Now Messa, king of Moab, nourished many sheep, and he paid to the king of Israel a hundred thousand lambs, and a hundred thousand rams, with their fleeces.

5 And when Achab was dead, he broke the league which he had made with the king of Israel.

* A. M. 3105, A. C. 896.

VER. 19. *Barren* owing to the salt or bituminous waters. Some think that they were muddy and of a noisome smell. The fountain is still to be seen, very abundant and excellent, watering the plain on the west of the city. Its source is about two miles distant on the road to Jerusalem. Maundrell, p. 134. C.—Other parts of the environs were very fertile. M.

VER. 20. *Put salt*. He removes every suspicion of imposture: if the waters were already saline, the remedy would seem contrary to his design, but it would display the miracle in a stronger light. H.

VER. 23. *Bald-head*. It is not known whether Eliseus was really bald, or only wore his hair short, like the priests of the Lord, and the monks at present.

VER. 24. *Cursed them*. This curse, which was followed by so terrible a judgment of God, was not the effect of passion, or of a desire of revenging himself; but of zeal for religion, which was insulted by these boys, in the person of the prophet, and of a Divine inspiration; God being determined to punish in this manner the inhabitants of Bethel, (the chief seat of the calf-worship,) who had trained up their children in a prejudice against the true religion and its ministers. C.—The boys themselves were not so little as not to be aware of the insult they were offering to a minister of the God of Juda; and probably they acted thus out of hatred to him, at the instigation of their idolatrous parents. Sane. C.—*Lord*. He called on him (M.) to revenge his own cause, (H.) "that the people might learn to take care of their souls, by the fear of death." S. Aug. D.

CHAP. III. VER. 1. *Achab*. Joram succeeded his brother. Chap. I. 17.

VER. 2. *Baal*. This happened after his victory over Moab, ver. 13. C.—*Idolater* thinks rather that Josaphat refused to assist him, except he would destroy what had been lately introduced by his parents, as the league with Achab had been named. See 2 Par. xix. 2. M.—Joram was not so wicked as might have been expected. C.

VER. 4. *Nourished*. Heb. *nacod*, a term which the Sept. leave untranslated, means lit. "marked" with some colour by the master—*Sheep*, Sym. "large

6 And king Joram went out that day from Samaria, and mustered all Israel.

7 And he sent to Josaphat, king of Juda, saying: The king of Moab is revolted from me: come with me against him to battle. And he answered: I will come up: he that is mine, is thine: my people are thy people: and my horses, thy horses.

8 And he said: Which way shall we go up? But he answered: By the desert of Edom.

9 So the king of Israel, and the king of Juda, and the king of Edom, went, and they fetent a compass of seven days' journey, and there was no water for the army, and for the beasts, that followed them.

10 And the king of Israel said: Alas, alas, alas, the Lord hath gathered us three kings together, to deliver us into the hands of Moab.

11 And Josaphat said: Is there not here a prophet of the Lord, that we may beseech the Lord by him? And one of the servants of the king of Israel answered: Here is Eliseus, the son of Saphat, who poured water on the hands of Elias.

12 And Josaphat said: The word of the Lord is with him. And the king of Israel, and Josaphat, king of Juda, and the king of Edom, went down to him.

13 And Eliseus said to the king of Israel: What have I to do with thee? go to the prophets of thy father, and thy mother. And the king of Israel said to him: Why hath the Lord gathered together these three kings, to deliver them into the hands of Moab?

14 And Eliseus said to him: As the Lord of hosts liveth, in whose sight I stand, if I did not reverence the face of Josaphat, king of Juda, I would not have hearkened to thee, nor looked on thee.

15 But now bring me hither a minstrel. And when the minstrel played, the hand of the Lord came upon him, and he said:

16 Thus saith the Lord: Make the channel of this torrent full of ditches.

* A. M. 3109, A. C. 895.

cattle."—*Fleeces*; it is commonly supposed every year. This mode of tribute was more usual than paying money. The Moabites were chiefly employed in feeding sheep and cattle; so that it is not wonderful that they should have such great numbers.

VER. 8. *Edom*, though more circuitous (C.) than to cross over the Jordan at Galgal, as the enemy might thus be taken unawares, (M.) and fresh recruits might be procured from the tributary king of Edom, ver. 9. H. Yet the want of water made this road more dangerous.

VER. 11. *Elias*, a proverbial expression to denote that he waited upon him.

VER. 13. *Mother*, whom thou supportest. This is not an order, but a sarcasm, (H.) which the king deserved. C.—Christ said to Judas, *What thou doest, do quickly*, John xii. 27. H.—With what liberty does the prophet speak to an impious king! showing himself worthy to succeed Elias, and actuated by the like zeal for God.

VER. 15. *Minstrel*. The priests and Levites, who officiated in the temple, accompanied the army. Eliseus wants no profane music, (C.) but by this request shows his respect for the true religion, (H.) and by sounding forth the Divine praises in some of David's psalms, wishes to obtain of God the favour which was desired. Theodoret. M.—The surprising effects of ancient music to calm the passions are well attested. 1 Kings xvi. 17. By this means S. Francis was raised to the contemplation of heavenly things; and S. Augustine says of himself, "How I wept when I heard thy hymns and canticles, being greatly moved at the delightful harmony of thy church:" *suavescentis Ecclesie tue vocibus commotus acriter*. Conf. ix. 6, de C. xiv. 24.—*Upon him*, so that he experienced that enthusiasm which showed that he was actuated by the Divine Spirit, to speak with all the authority requisite.

VER. 16. *Ditches*. It was then quite dry; the water which should come in the night, would both refresh the army, and bring on the rain of the Moabites.

17 For thus saith the Lord : You shall not see wind, nor rain : and yet this channel shall be filled with waters, and you shall drink, you and your families, and your beasts.

18 And this is a small thing in the sight of the Lord : moreover, he will deliver, also, Moab into your hands.

19 And you shall destroy every fenced city, and every choice city, and shall cut down every fruitful tree, and shall stop up all the springs of waters, and every goodly field you shall cover with stones.

20 And it came to pass, in the morning, when the sacrifices used to be offered, that behold, water came by the way of Edom, and the country was filled with water.

21 And all the Moabites hearing that the kings were come up to fight against them, gathered together all that were girded with a belt upon them, and stood in the borders.

22 And they rose early in the morning, and the sun being now up, and shining upon the waters, the Moabites saw the waters over against them red, like blood,

23 And they said : It is the blood of the sword : the kings have fought among themselves, and they have killed one another : go now, Moab, to the spoils.

24 And they went into the camp of Israel : but Israel, rising up, defeated Moab, who fled before them. And they being conquerors, went and smote Moab.

25 And they destroyed the cities : And they filled every goodly field, every man casting his stone : and they stopt up all the springs of waters : and cut down all the trees that bore fruit, so that brick walls only remained : and the city was beset by the slingers, and a great part thereof destroyed.

26 And when the king of Moab saw this, to wit, that the enemies had prevailed, he took with him seven hundred men that drew the sword, to break in upon the king of Edom : but they could not.

27 Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the wall : and there was great indignation in Israel, and presently they departed from him, and returned into their own country.

CHAP. IV.

Miracles of Eliseus. He raiseth a dead child to life.

NOW a certain woman of the wives of the prophets, cried to Eliseus, saying : Thy servant, my husband, is dead, and thou knowest that thy servant was one that feared God, and behold the creditor is come to take away my two sons to serve him.

2 And Eliseus said to her : What wilt thou have me do for thee ? Tell me, what hast thou in thy house ? And she answered : I, thy handmaid, have nothing in my house but a little oil, to anoint me.

3 And he said to her : Go, borrow of all thy neighbours empty vessels, not a few.

4 And go in, and shut thy door, when thou art within, and thy sons : and pour out thereof into all those vessels : and when they are full, take them away.

5 So the woman went, and shut the door upon her, and upon her sons : they brought her the vessels, and she poured in.

6 And when the vessels were full, she said to her son : Bring me yet a vessel. And he answered : I have no more. And the oil stood.

7 And she came, and told the man of God. And he said : Go, sell the oil, and pay thy creditor : and thou and thy sons live of the rest.

8 And there was a day when Eliseus passed by Sunam : now there was a great woman there, who detained him to eat bread : and as he passed often that way, he turned into her house to eat bread.

9 And she said to her husband : I perceive that this is a holy man of God, who often passeth by us.

10 Let us, therefore, make him a little chamber, and put a little bed in it for him, and a table, and a stool, and a candlestick, that when he cometh to us he may abide there.

11 Now, there was a certain day, when he came, and turned into the chamber, and rested there.

12 And he said to Giezi, his servant : Call this Sunamitess. And when he had called her, and she stood before him,

A. M. 3095, A. C. 895.

CHAP. IV. VER. 1. *Save him*, not as *saves*, for the Hebrews were not true to be saved, except they had committed some crime. *Shiloh*, A. C. 913. See Lev. xxi. 38.—But the condition of mercenaries was perhaps a little different (H); and we find that people were sold for debt. Exod. xxi. 7; Isa. 1. The same practice seems to have continued till our Saviour's time. Matt. xviii. 25. Children were regarded as part of a person's property.

VER. 2. *Anoint me*, for delicacy or health. Matt. vi. 17. M.—To abstain from thisunction, in the East, was a great mortification. 2 Kings xiv. 2, Deut. xxviii. 3. Heb. *anac*, occurs no where else, and may signify *a pot*, or *ask n of oil*. The woman had nothing else. The original does not say what she intended to do with it. C.—She might use it for food (3 Kings xvi. 12), but the Sept. agrees with the Vulg. H.

VER. 6. *Shovel*. The grace of God ceases to flow when the soul is full of vanity. S. Bern.—Charity does not increase, when it bestows nothing. S. Aug. ser. 20th de Temp.

VER. 8. *Sunam*, the birthplace of the beautiful virgin Abigail (2 Kings i. 2), at the foot of Thabor. C., and not above a mile from Carmel. Ver. 23. T.—*Great woman*, "renowned for piety" (Arab.), and riches. Ver. 10. T. M.—*Fearing sins*. Chal. This was true greatness. H.—Eliseus often passed by her house when he went to visit the colleges at Bethel, Jericho &c. M.

VER. 10. *Chamber*. Heb. adds, "on the wall." H. or surrounded "with walls," at the top of the house, where strangers usually lodged. C.—After being entertained the first day with the family, they might retire, and live as if they were at home, some presen's being sent to them daily, at least among the Greeks of rank. Vulg. vi. 10.—The apartment of Eliseus might be separate from the house, that he might be less distracted in his meditations. M. Vatable.—*Candlestick*, on which many lamps, or even wood, might burn. Exod. xxv. 37. C.

VER. 18. *Tree*. This was an exception from the general law Deut. xx. 19. C. or it might only regard the land of Canaan, which the Hebrews should occupy. M. W.—*Stones*, which had been gathered off into heaps. Isa. v. 1.

VER. 21. *Upon them*. Heb. "and upward," both soldiers and those who were usually exempt from service.

VER. 22. *Blood*. The clouds have frequently a reddish colour at sun-rise, which would be reflected in the waters. the sand might also be red. As the Moabites knew that no water could be expected there at that season of the year, and as some examples had occurred of people turning their arms one against another in the night, (Judg. vi. 22, 1 Kings xiv. 20,) they concluded that what they saw was blood. C.

VER. 24. *Moab*. Heb. adds, "even in the country."

VER. 25. *Brick walls*. It was the proper name of the city of the Moabites. In Hebrew, *Kir-Haraseh*. Ch.—Isa. xv. and xvi. 7. It was a so called Ar, or Arepolis.—*Remained*. Heb. adds, "with the stones unmolested." They laid siege to it. H.—*Slingers*. Grotius would understand those who attended the machines designed to throw stones &c. But the slingers kept off the enemy, while others undermined the walls. C.

VER. 26. *Edom*, hoping that he would favour their escape, or because that part seemed the weakest.

VER. 27. *Walt*, to Chamos, the idol of Moab. M.: or to Moloch, to appease the wrath of the gods. Horrible blindness! H.—*Idolatry*, at such a crucial action. M.—Sept. "there was great repentance" and sorrow. The text may also imply that God was displeased at Israel for putting the king to such an extremity; or they became an object of horror to the surrounding nations. C.—The first explanation seems the best, as the Israelites thought the king had been sufficiently punished, and therefore retired. They had no reason to suspect that he would have given way to such madness, nor were they to blame for it. H.

13 He said to his servant: Say to her: Behold, thou hast diligently served us in all things; what wilt thou have me to do for thee? Hast thou any business, and wilt thou, that I speak to the king, or to the general of the army? And she answered: I dwell in the midst of my own people.

14 And he said: What wilt she then that I do for her? And Giezi said: Do not ask, for she hath no son, and her husband is old.

15 Then he bid him call her. And when she was called, and stood before the door,

16 He said to her: At this time, and this same hour, if life be in company, thou shalt have a son in thy womb. But she answered: Do not, I beseech thee, my lord, thou man of God, do not lie to thy handmaid.

17 And the woman conceived, and brought forth a son in the time, and at the same hour that Eliseus had said.

18 And the child grew. And on a certain day, when he went out to his father to the reapers,

19 He said to his father: My head acheth, my head acheth. But he said to his servant: Take him, and carry him to his mother.

20 And when he had taken him, and brought him to his mother, she set him on her knees, until noon, and then he died.

21 And she went up, and laid him upon the bed of the man of God, and shut the door: and going out,

22 She called her husband, and said: Send with me, I beseech thee, one of thy servants, and an ass, that I may run to the man of God, and come again.

23 And he said to her: Why dost thou go to him? to-day is neither new moon nor sabbath. She answered: I will go.

24 And she saddled an ass, and commanded her servant: Drive, and make haste, make no stay in going: And do that which I bid thee.

25 So she went forward, and came to the man of God, to Mount Carmel: and when the man of God saw her

coming towards, he said to Giezi, his servant: Behold that Sunamitess.

26 Go, therefore, to meet her, and say to her: Is all well with thee, and with thy husband, and with thy son? And she answered: Well.

27 And when she came to the man of God, to the mount, she caught hold on his feet: and Giezi came to remove her. And the man of God said: Let her alone, for her soul is in anguish, and the Lord hath hid it from me, and hath not told me.

28 And she said to him: Did I ask a son of my lord? did I not say to thee: Do not deceive me?

29 Then he said to Giezi: Gird up thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not: and if any man salute thee, answer him not: and lay my staff upon the face of the child.

30 But the mother of the child said: As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose, therefore, and followed her.

31 But Giezi was gone before them, and laid the staff upon the face of the child, and there was no voice nor sense: and he returned to meet him, and told him, saying: The child is not risen.

32 Eliseus, therefore, went into the house, and behold the child lay dead on his bed:

33 And going in, he shut the door upon him, and upon the child, and prayed to the Lord.

34 And he went up, and lay upon the child: and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himself upon him, and the child's flesh grew warm.

35 Then he returned and walked in the house, once to and fro: and he went up, and lay upon him: and the child gaped seven times, and opened his eyes.

36 And he called Giezi, and said to him: Call this Sunamitess. And she being called, went in to him: and he said: Take up thy son.

37 She came and fell at his feet, and worshipped upon the ground: and took up her son, and went out.

A. A. M. 3110.

VER. 13. *He said*, or "he had said" (Junius and Piscator); so that we may include this and the following verse within a parenthesis, as alluding to what had passed before (C.); unless the woman, out of modesty did not come into the chamber of the prophet, who addressed her by an interpreter, (M.) or servant. H.—*Army*. Eliseus had acquired great influence with Joram, in the war with Moab. C.—The ancient canons exhort bishops to prevent the petitions of the poor to the prince. Grotius.—*Prophet*. I have nothing to fear. (H.) and am not in want. T.—I have no quarrel with any person. C.—I am of too mean a condition to have any thing to do at court. Abul.

VER. 16. *Womb*. Heb. "At this season, according to the time of life, (H.) or of a woman with child, (M.) thou shalt embrace a son" in thy arms. H. See Gen. xviii. 10. C.—*If* is added by S. Jerom, agreeably to a usual form of speaking. M.—The prophet assures the woman that she will not only live, but also bear a son, and nurse him.—*Lie*, deceive, (ver. 28. H.) or flatter me with vain hopes. C.—Through joy she could hardly believe. See Luke xxiv. 41. H.

VER. 21. *Bed*, esteeming it as a relic, (H.) or wishing to excite the man of God to pray for her child, and to conceal its death from her husband. M.

VER. 23. *Month*, a day of devotion, (Num. x. 10. C.) or probably of obligation, like the *sabbath*, on which no long journey could be undertaken, (T. Ver. 8.) unless for the sake of pity, (Exod. xxvi. 8.) as Sunam is placed six or seven leagues, (C.) or eight hours' walk from Carmel. Adrichom. M.

VER. 24. *And do*. Heb. "unless I bid thee." Some translate, "urge me not to get up, unless," &c. Chal., Arab., &c. They suppose that she went on foot, and that the ass was designed for Eliseus. Vatab.

VER. 26. *Well*. She declines mentioning what she wanted to the servant, in order that she might speak to the prophet in person. M.

VER. 28. *A son*. Better had it been for me not to have become a mother, than to be so soon deprived of my child. M.

VER. 29. *Salute him not*. He that is sent to raise to life the sinner spiritually dead, must not suffer himself to be called off, or diverted from his enterprise, by

the salutations or ceremonies of the world. Ch.—So must the preachers of the gospel diligently fulfil their important office. Luke x. 4. S. Greg. hom. 17. Liberty is not reprehended; but no human transaction ought to impede what is Divine. S. Amb. ib. C.—Eliseus requires the utmost expedition, that the favour may be the greater. *Qui cito dat, bis dat*. M.

VER. 31. *The child is not risen*. By the staff of Eliseus is represented the rod of Moses, or the old law, which was incapable of restoring life to mankind, then dead by sin. It was necessary that Christ himself should come in our flesh, to restore us to life again. In this, Eliseus, as a figure of Christ, behaved to go in person to restore the dead child to life. Ch.—S. Aug. (c. Faust. xi. 35) shows that many like things recorded in the Old Testament are figures of the New. W.—Many of the Fathers observe that this miracle was intended to show the necessity of the incarnation to redeem lost man. The staff did not therefore rest on life. C.—He had before trusted that God would perform the miracle by means of the staff, as he did formerly by the rod of Moses, or by the mantle of Elias. M.

VER. 34. *Warm*. Arab. adds, "by his breath," as when God breathed a soul into Adam. Theodor. q. 18.—Some Greek interpreters have, "he breathed upon him," &c.

VER. 36. *Upon him*. Sept. "he breathed," &c. C.—Other copies, (Alex. and Var.), "he bent down upon the child seven times, and the child opened his eyes." *Gaped*. Prot. "sneezed" (H.), in which interpretation, Junius, Mont., &c. agree. Arab. "he turned his eyes about seven times." Others, "he trembled," (C.) or sighed (M.); or Eliseus "clasped him in his arms," &c.

VER. 37. *Ground*. To honour the saint, who had done her such a kindness. M.

VER. 38. *Galgai*, where he had been often before.—*Dwelt*. Heb. "sat," like disciples attending to the instructions of the master. Acts xxii. 3. C.—*Te one*, &c. Heb. and Sept. "to his servant," Giezi. M.—Eliseus provided for the temporal as well as for the spiritual wants of his followers. H.—The famine had been sent by God, to punish the idolatry of the people. Chap. viii. 1. M.

38 And Eliseus returned to Galgal, and there was a famine in the land, and the sons of the prophets dwelt before him: And he said to one of his servants: Set on the great pot, and boil pottage for the sons of the prophets.

39 And one went out into the field to gather wild herbs: and he found something like a wild vine, and gathered of it wild gourds of the field, and filled his mantle, and coming back, he shred them into the pot of pottage; for he knew not what it was.

40 And they poured it out for their companions to eat: and when they had tasted of the pottage, they cried out, saying: Death is in the pot, O man of God. And they could not eat thereof.

41 But he said: Bring some meal. And when they had brought it, he cast it into the pot, and said: Pour out for the people, that they may eat. And there was now no bitterness in the pot.

42 And a certain man came from Baalsalisa, bringing to the man of God, bread of the first-fruits, twenty loaves of barley, and new corn in his scrip. And he said: Give to the people, that they may eat.

43 And his servant answered him: How much is this, that I should set it before a hundred men? He said again: Give to the people, that they may eat: for thus saith the Lord: They shall eat, and there shall be left.

44 So he set it before them: and they ate, and there was left, according to the word of the Lord.

CHAP. V.

Naaman, the Syrian, is cleansed of his leprosy. He professeth his belief in one God, promising to serve him. Giezi taketh gifts of Naaman, and is struck with leprosy.

NAAMAN, general of the army, of the king of Syria, was a great man with his master, and honourable: for by him the Lord gave deliverance to Syria: and he was a valiant man, and rich, but a leper.

2 Now there had gone out robbers from Syria, and had led away captive out of the land of Israel, a little maid, and she waited upon Naaman's wife.

3 And she said to her mistress: I wish my master had been with the prophet that is in Samaria: he would certainly have healed him of the leprosy which he hath.

4 Then Naaman went in to his lord, and told him, saying: Thus and thus said the girl from the land of Israel.

5 And the king of Syria said to him: Go; and I will

send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment;

6 And brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman, my servant, that thou mayest heal him of his leprosy.

7 And when the king of Israel had read the letter, he rent his garments, and said: Am I God, to be able to kill and give life, that this man hath sent to me to heal a man of his leprosy? mark, and see how he seeketh occasions against me.

8 And when Eliseus, the man of God, had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel.

9 So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus:

10 And Eliseus sent a messenger to him saying: Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean.

11 Naaman was angry, and went away, saying: I thought he would have come out to me, and standing, would have invoked the name of the Lord, his God, and touched with his hand the place of the leprosy, and healed me.

12 Are not the Abana, and the Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation,

13 His servants came to him, and said to him: Father if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: Wash, and thou shalt be clean?

14 Then he went down, and washed in the Jordan seven times, according to the word of the man of God; and his flesh was restored, like the flesh of a little child: and he was made clean.

15 And returning to the man of God, with all his train, he came, and stood before him, and said: In truth, I know there is no other God, in all the earth, but only in Israel: I beseech thee, therefore, take a blessing of thy servant.

* Luke iv. 27.

VER. 39. *Wild herbs.* Heb. *aruth*. Sept. ἀρούρα, may denote any thing that could be "gathered." — *Gourds: colocynthidas.* They resembled cucumbers; but were so bitter, that they were styled "the gall of the earth." Valesius (Phil. c. 38).

VER. 42. *Baalsalisa*, fifteen miles south of Diopolis, and to the north of Jerusalem. C.—*His scrip.* Prot. "in the husk thereof." *Cornel* means a greenish ear of corn, (H.) which might be rubbed in the hand, and so eaten. C.

CHAP. V. VER. 1. *King, Benadad*, who had defeated Achab, and was slain by Hazael (chap. viii. T.); or, according to Salien, Hazael was already king. M. — *Lepor.* This malady did not exclude him from court. The Hebrews allowed such to appear in public till the priests had declared them unclean, and other nations viewed the leprosy with less horror.

VER. 2. *Robbers; soldiers.* T. 2 Kings iv. 2.—Such invaded the dominions of Joachin. Chap. xxiv. 2. Irruptions of this nature were then very common, (see Judg. xi. 3; Job i. 15,) and regarded as noble military exploits. The Arabs still maintain their right to live upon their neighbours. C.—The Christian religion has introduced more gentle manners.—*Maid.* It seems, however, she was well informed of the miraculous powers and goodness of Eliseus. H.

VER. 5. *Raiment;* the tunic and the cloak, (C.) of a finer sort. T.

VER. 7. *Leprosy.* The cure was deemed very difficult; as it generally kept gaining ground, and destroyed the constitution. See Num. xii. 12; Isa. lvi. 4.

C.—*Me* The latter was, in effect, written in a haughty style, (M.) and the king might naturally infer that war would be the consequence. H.

VER. 10. *Messenger.* Eliseus supports the dignity of God's envoy, and shows the general that his cure was to be attributed not to the presence of the prophet, but to the will and goodness of God.

VER. 12. *Pharphar.* Benjamin (p. 53) informs us that the former river serves to water the city, and the second the surrounding gardens. The Orontes, which is supposed to be one of these rivers, flows by Antioch into the Mediterranean Sea. C.

VER. 13. *Father;* a title given to masters, kings, &c.—Masters may often derive benefit from the observations of their servants, as Naaman did repeatedly. Ver. 2.

VER. 14. *Clean.* If bathing seven times in the Jordan had been an infallible remedy, there would soon have been no lepers in the land; and our Saviour plainly intimates that the cure was miraculous. Luke iv. 27. C. Vales. 38. The Fathers discover in this miracle a figure of the Gentiles called to the faith by the Synagogue, which is in servitude. Gal. iv. 25. Baptism cleanses us from all the seven capital sins, (Tert. c. Marc. 4,) so that no vestiges remain. S. Amb. &c. C.

VER. 15. *A blessing.* A present, (Ch) accompanied with wishes of happiness on both sides. We have seen that the prophets generally received such presents. But Eliseus acts with more reserve in regard of this stranger, as S. Paul

16 But he answered: As the Lord liveth, before whom I stand, I will receive none. And when he pressed him, he still refused.

17 And Naaman said: As thou wilt: but I beseech thee, grant to me, thy servant, to take from hence two mules' burthen of earth: for thy servant will not henceforth offer holocausts, or victims, to other gods, but to the Lord.

18 But there is only this, for which thou shalt entreat the Lord for thy servant; when my master goeth into the temple of Remmon, to worship *there*, and he leaneth upon my hand; if I bow down in the temple of Remmon, when he boweth down in the same place, that the Lord pardon me, thy servant, for this thing.

19 And he said to him: Go in peace. So he departed from him, in the spring time of the earth.

20 But Giezi, the servant of the man of God, said: My master hath spared Naaman, this Syrian, in not receiving of him that which he brought: as the Lord liveth, I will run after him, and take something of him.

21 And Giezi followed after Naaman: and when he saw him running after him, he leapt down from his chariot to meet him, and said: Is all well?

22 And he said: *All is well*: my master hath sent me to thee, saying: Just now there are come to me from Mount Ephraim, two young men of the sons of the prophets: give them a talent of silver, and two changes of garments.

did towards the new converts; though he received some sustenance from those who would be less in danger of suspecting that he was actuated by selfish views in preaching the gospel. 2 Cor. x. 7, and xii. 14; Matt. x. 8. C.—Elishus wished to convince Naaman that God's grace was not to be purchased, and to leave a lesson of moderation to future teachers. M.

VER. 17. *Earth*, to make brick for an altar, or to enclose within a box of brass, as was done in the altar of holocausts in the desert; or, in fine, to sprinkle on some clean place, where an altar might be erected in honour of the true God. He does not inquire what ceremonies were used in the land of Israel, (C.) as he was not enrolled by circumcision, among the Hebrews, as an observer of their law; but intended to serve God, like Job, and many other righteous Gentiles, who kept themselves clear of idolatry, and observed the ancient patriarchal religion with a clean heart. H.—As God had sanctified the land by the observance of his true religion, Naaman rightly judged that it was fitter for an altar than the earth of his own country. W.—The Jews had a particular veneration for it. Psal. ci. 15. They built a synagogue in Persis with earth and stones taken from Jerusalem. Benjamin. Christians sometimes carried away the same earth. S. Aug. de C. xxi. 8. Turon. l. 7.—And it is said that S. Helena brought a great quantity to the church of the Holy Cross of Jerusalem, at Rome. Mabillon, Itin. p. 167. C.—*Lord*. Out of Palestine the Gentiles were not prohibited to offer sacrifice to the true God any where; nor were they under any obligation of following the law of Moses. Abulens. T.

VER. 18. *Remmon* denotes "a pomegranate," or something "elevated," and is probably an epithet of the sun, the chief idol of the Syrians, which was also styled Adad, "one," as both are united. Zach. xii. 11.—*Rempham* is probably the same divinity. Acts vii. 43. Sept. here read, Remman. Hesyehus explains Remas, "the highest god." Selden thinks the *E'ton* of the Phoenicians is understood; Grotius, that Saturn, the highest of the planets, is meant. Serarius declares for Venus, to whom pomegranates were sacred; and P. Martyr for Juno, who held one of these apples in her hand. Pausan. in Corinth.—*Remmon* occurs no where else.—*Hand*. This was an honour of the chief favourite. Chap. vii. 2. C.—*Thing*. He does not ask leave to commit sin, which would be absurd; though Protestants are not ashamed to accuse the Catholic Church, as if her "indulgences" were pardons for sins to come; though they be in reality no pardon for sin at all, but only a remission of temporal punishment, after the sin has been remitted by penance.—*When he*. Heb. "when I bow," &c. H.

VER. 19. *Go in peace*. What the prophet here allowed was not an outward conformity to an idolatrous worship, but only a service which by his office he owed to his master; who, on all public occasions, leaned on him: so that his bowing down when his master bowed himself down was not in effect adoring the idols; nor was it so understood by the standers-by, (since he publicly professed himself a worshipper of the only true and living God,) but it was no more than doing a civil office to the king, his master, whose leaning upon him obliged him to bow at the same time that he bowed. Ch.—Some formerly pleaded this example to excuse their occasional conformity in going to the Protestant churches, as the law required. But the case was very different. They had not to act in the capacity of Naaman; and their attendance was considered as a profession of a false religion. Their directors loudly condemned the practice. They ought rather

23 And Naaman said: It is better that thou take two talents. And he forced him, and bound two talents of silver in two bags, and two changes of garments, and laid them upon two of his servants, and they carried them before him.

24 And when he was come, and now it was the evening, he took them from their hands, and laid them up in the house, and sent the men away, and they departed.

25 But he went in, and stood before his master. And Elishus said: Whence comest thou, Giezi? He answered: Thy servant went no whither.

26 But he said: Was not my heart present, when the man turned back, from his chariot, to meet thee? So now thou hast received money, and received garments, to buy olive-yards and vineyards, and sheep, and oxen, and men-servants, and maid-servants.

27 But the leprosy of Naaman shall also stick to thee, and to thy seed for ever. And he went out from him a leper, as white as snow.

CHAP. VI.

Elishus maketh iron to swim upon the water: he leadeth the Syrians, that were sent to apprehend him, into Samaria, where their eyes being opened, they are courteously entertained. The Syrians besiege Samaria: the famine there causeth a woman to eat her own child. Upon which the king commandeth Elishus to be put to death.

AND the sons of the prophets said to Elishus: * Behold, the place where we dwell with thee is too strait for us.

* A. M. 3113.

to have imitated Eleazar, &c., who refused to eat swine's flesh. 2 Mac. vi. and vii. W.—*Go in peace*. These words do not expressly solve the difficulty; but the mode in which they were uttered might intimate either that the general would be no longer under that embarrassment, (as we do not read that he ever attended the king of Syria into the temple afterwards,) or that God had forgiven his former offences, and particularly the scandalous idolatry which now gave him so much pain. The original, ver. 18, which is generally translated in the present or future, (H.) may be better rendered in the past tense, as the Chal has it. "In this thing the Lord pardon thy servant. My master going into the temple of Remmon to worship there, and leaning upon my hand, and I worshipped in the temple of Remmon, when I did worship in the temple of Remmon, that the Lord pardon," &c. S. Jerom and the Sept. seem to have read more correctly, *when he, &c.* We may also render it in the present tense, "and I worshipped," or, "am wont to adore;" not that he means to prevaricate any longer. The Syr and Arab. read with an interrogation. "When I shall adore . . . or bow down, H) will the Lord pardon me?" But this rather increases the difficulty. C.—We may therefore conclude either that Naaman had no decision, or that he had leave to serve his master (H.) in a civil capacity even in the temple (M. T. Alex. 2 dia. 7. sanctus. &c.); or that he obtained pardon for his past transgressions. Bochart, C. &c.—*Earth*, as the expression is rendered, Gen. xxv. 16, though here it is in "at the chosen season," *electa*, not *verno*. The sense is the same. *Cobroth*, untranslated by the Sept., may denote a certain space, or village (H); "a furnace," of 240 feet long, and half that breadth (C), "a mile" Chal. Pagan; or a portion of time allotted by the law, about a quarter of an hour, during which a mile, or salt bath-day's journey, might be performed. T.—Prot. "a little way."

VER. 23. *Him*. The weight must have been considerable, (6000 acres, ver. 26, Exod. xxxviii. 25. H.) otherwise Giezi would have preferred carrying them himself, that his master might not know. C.

VER. 24. *Evening*. Sept., Syr., &c. seem to have read *apul*, instead of the present Heb. *eupol*, "emulgence," (C) Prot. "tower," (H) at or near Samaria, when Giezi thought proper to take the burden himself to prevent detection. C.

VER. 26. *Present* is not expressed in Heb., but must be understood. Prot. "Went not in my heart with thee" H.—God has revealed the whole transaction to me. M.—*Heart*, in scripture often denotes the spirit, or soul. H.

VER. 27. *For ever*. Not perhaps to those who might be a ready born, unless they were accomplices in the crime. The leprosy is hereditary. Giezi was punished for a sin only, in selling the miracle, as well as for lying and disobeying once. C.—But Elishus would probably take care to give him better information. T.—He did not require his servant to give up what he had unjustly received, as the general had made over the property to him; and he thought proper to leave it in the hands of Giezi, to indemnify him for past services, and that he might have wherewith to support himself, as he now dismissed him from his company. Salen, A. C. 903—*Snow*, and therefore more incurable. T.—See Lev. xiii. C.—"All the covetous and misers, together with their riches, possess the leprosy of Giezi: the thesaurum criminum congregarunt. S. Amb. Giezi perfigured Judas, the false apostle of Christ, and all those who buy or sell spiritual things. By their avarice they procure infamy in this world, and damnation in the next. S. Aug. ser. 208, de Temp. W

2 Let us go as far as the Jordan, and take out of the wood every man a piece of timber, that we may build us there a place to dwell in. And he said: Go.

3 And one of them said: But come thou also with thy servants. He answered: I will come.

4 So he went with them. And when they were come to the Jordan, they cut down wood.

5 And it happened, as one was felling some timber, that the head of the ax fell into the water: and he cried out, and said: Alas, alas, alas, my lord, for this same was borrowed.

6 And the man of God said: Where did it fall? and he showed him the place: Then he cut off a piece of wood, and cast it in thither: and the iron swam.

7 And he said: Take it up. And he put out his hand, and took it.

8 And the king of Syria warred against Israel, and took counsel with his servants, saying: In such and such a place, let us lay an ambush.

9 And the man of God sent to the king of Israel, saying: Beware that thou pass not to such a place: for the Syrians are there in ambush.

10 And the king of Israel sent to the place which the man of God had told him, and prevented him, and looked well to himself there not once nor twice.

11 And the heart of the king of Syria was troubled for this thing. And calling together his servants, he said: Why do you not tell me who it is that betrays me to the king of Israel?

12 And one of his servants said: No one, my lord, O king: but Eliseus, the prophet, that is in Israel, telleth the king of Israel all the words, that thou speakest in thy privy chamber.

13 And he said to them: Go, and see where he is: that I may send and take him. And they told him: saying: Behold he is in Dothan.

14 Therefore, he sent thither horses, and chariots, and the strength of an army: and they came by night, and beset the city.

15 And the servant of the man of God, rising early,

went out, and saw an army round about the city, and horses and chariots: and he told him, saying: Alas, alas, alas, my lord, what shall we do?

16 But he answered: Fear not: for there are more with us than with them.

17 And Eliseus prayed, and said: Lord, open his eyes, that he may see. And the Lord opened the eyes of the servant, and he saw: and behold, the mountain was full of horses, and chariots of fire round about Eliseus.

18 And the enemies came down to him: but Eliseus prayed to the Lord, saying: Strike, I beseech thee, this people with blindness: And the Lord struck them with blindness, according to the word of Eliseus.

19 And Eliseus said to them: This is not the way, neither is this the city: follow me, and I will show you the man whom you seek. So he led them into Samaria.

20 And when they were come into Samaria, Eliseus said: Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw themselves to be in the midst of Samaria.

21 And the king of Israel said to Eliseus, when he saw them: My father, shall I kill them?

22 And he said: Thou shalt not kill them: for thou didst not take them with thy sword, or thy bow, that thou mayest kill them: but set bread and water before them, that they may eat and drink, and go to their master.

23 And a great provision of meats was set before them, and they ate and drank; and he let them go: and they went away to their master: and the robbers of Syria came no more into the land of Israel.

24 And it came to pass, after these things, that Benadad, king of Syria, gathered together all his army, and went up and besieged Samaria.

25 And there was a great famine in Samaria: and so long did the siege continue, till the head of an ass was sold for fourscore pieces of silver, and the fourth part of a cake of pigeons' dung, for five pieces of silver.

26 And as the king of Israel was passing by the wall, a certain woman cried out to him, saying: Save me, my lord, O king.

* A. M. 3116.

* A. M. 3117.

CHAP. VI. VER. 6. *Swam*. So: *Damerasam fluvio relecevit virga securim*. Tert. c. Marc. The Fathers here remark a figure of the cross of Jesus Christ; the virtue of which, in baptism, reclaims the hardened sinner from the ways of vanity. Tert. c. Judæos 13. C.—Those who would explain the reason of every miracle, may here inform the infidel why recourse was had to a supernatural interference in a matter apparently of such a trifling nature.

VER. 8. *And such*, which the king would mention. M.

VER. 10. *Twice*, but very frequently: so that the Syrian feared some treachery. H.

VER. 12. *Chamber*. Is it difficult, therefore, for the saints in heaven to hear our prayer? H.

VER. 13. *Take him*. Foolish attempt! as if the prophet could not foresee his own danger. Salen.—*Dothan*, or *Dothain*, (Gen. xxxvii. 17,) twelve miles north of Samaria. (Eus. C.) Andrichomius says in the tribe of Zabulon. M.

VER. 15. *Servant*, Giezi; as his leprosy is placed too soon. Salen. M.

VER. 17. *Of fire*. The angels assumed so glorious and terrible an appearance. One of them would have sufficed to destroy all the army of Syria; and thus the servant might be convinced how vain were all attempts against God's servants. Psal. cxliv. 19. Salen. A. C. 907.

VER. 18. *Blindness*. The blindness here spoken of was of a particular kind, which hindered them from seeing the objects that were really before them, and represented other different objects to their imagination; so that they no longer perceived the city of Dothan, nor were able to know the person of Eliseus, but were easily led by him, whom they took to be another man, to Samaria. So that he truly told them, *This is not the way, neither is this the city*, &c., because he spoke with relation to the way and to the city which was represented to them. Ch.—Stratagems in war are lawful. S. Chrys., &c. Grot. Jur. lib. 1, 17. The words

of the prophet might be merely ironical—*Blindness*, Sept. *doopia*, "not seeing" certain objects, while they could perceive others; as was the case of the men who sought Lot's door at Sodom (Gen. xix. 11. C.); and the eyes of the disciples were held, that they might not know our Saviour. H.

VER. 22. *For thou*. Heb. "Dost thou kill?" &c. If those who have surrendered themselves in battle be often spared, though they might be slain by the strict laws of war, how much less ought these men to be treated with such severity? C.—*And water*, all necessary provisions. W.—These men were suffered to live that they might relate the wonders of God. Theod. q. 20.

VER. 23. *Meats*. So the apostle orders us to treat our enemies, Rom. xii. 20.—*The robbers*, these soldiers, who were dismissed. H.—*No more*, (*ultra*), or "no farther," (H.) during this war, or in small troops: but, a little later, Benadad came with all his forces to besiege Samaria. T.—He was enraged at Eliseus and Joram, as if they despised his power. Salen.

VER. 25. *In Samaria*. It had raged in all the country above three years (Salen.) and continued other four. Chap. viii. 1. The continuance of the siege added fresh horrors.—*Pieces* is not expressed in Heb.: a sicla is understood. H.—Lyras supposes that the whole ass was sold for about 38 crowns, (H.) or 180 livres; as we say commonly, "so much a head." But interpreters generally assert that the price of the head alone is given; which shows more forcibly the greatness of the famine. On other occasions the animal could not be eaten by the Jews.—*Cake*. Sufficient measure of corn for a man's daily sustenance. M.—The fourth part would be about a gill. H.—*Dung*. Bochart maintains that "chick-pease" are designated. The Arab. *usnen* and *kali*, "pigeon or sparrows' dung," are real estates. Houbgant understands a sort of peas to be meant. H.—The Hebrews called them *kali* when they were parched; and such food was very common. 2 Kings xvii. 28. Belon. li. 53. and 59. C.

27 And he said: If the Lord doth not save thee: how can I save thee? out of the barn-floor, or out of the wine-press? And the king said to her: What aileth thee? And she answered:

28 This woman said to me: Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 So we boiled my son, and eat him. And I said to her on the next day: Give thy son, that we may eat him. And she hath hid her son.

30 When the king heard this, he rent his garments, and passed by upon the wall. And all the people saw the hair-cloth which he wore within next to his flesh.

31 And the king said: May God do so and so to me, and may he add more, if the head of Eliseus, the son of Saphat, shall stand on him this day.

32 But Eliseus sat in his house, and the ancients sat with him. So he sent a man before: and before the messenger came, he said to the ancients: Do you know that this son of a murderer hath sent to cut off my head? Look then when the messenger shall come, shut the door, and suffer him not to come in: for behold the sound of his master's feet is behind him.

33 While he was yet speaking to them, the messenger appeared, who was coming to him. And he said: Behold, so great an evil is from the Lord: what shall I look for more from the Lord?

CHAP. VII.

Eliseus prophesieth a great plenty, which presently ensueth upon the sudden flight of the Syrians, of which four lepers bring the news to the city. The incredulous nobleman is trod to death.

AND Eliseus said: Hear ye the word of the Lord: Thus saith the Lord: To-morrow, about this time, a bushel of fine flour shall be sold for a stater, and two bushels of barley for a stater, in the gate of Samaria.

2 Then one of the lords, upon whose hand the king leaned, answering the man of God, said: If the Lord should make flood-gates in heaven, can that possibly be, which thou sayest? And he said: Thou shalt see it with thy eyes, but shalt not eat thereof.

3 Now there were four lepers, at the entering in of the gate: and they said one to another: What mean we, to stay here, till we die?

4 If we will enter into the city, we shall die with the

famine: and if we will remain here, we must also die: come therefore, and let us run over to the camp of the Syrians. If they spare us, we shall live: but if they kill us, we shall but die.

5 So they arose in the evening, to go to the Syrian camp. And when they were come to the first part of the camp of the Syrians, they found no man there.

6 For the Lord had made them hear, in the camp of Syria, the noise of chariots, and of horses, and of a very great army: and they said one to another: Behold, the king of Israel hath hired against us the kings of the Hethites, and of the Egyptians; and they are come upon us.

7 Wherefore they arose, and fled away in the dark, and left their tents, and their horses and asses in the camp, and fled, desiring to save their lives.

8 So when these lepers were come to the beginning of the camp, they went into one tent, and eat and drank: and they took from thence silver, and gold, and raiment, and went, and hid it: and they came again, and went into another tent, and carried from thence in like manner, and hid it.

9 Then they said one to another: We do not well: for this is a day of good tidings. If we hold our peace, and do not tell it till the morning, we shall be charged with a crime: come, let us go, and tell it in the king's court.

10 So they came to the gate of the city, and told them, saying: We went to the camp of the Syrians, and we found no man there, but horses, and asses tied, and the tents standing.

11 Then the guards of the gate went, and told it within in the king's palace.

12 And he arose in the night, and said to his servants: I tell you what the Syrians have done to us: They know that we suffer great famine, and therefore they are gone out of the camp, and lie hid in the fields, saying: When they come out of the city, we shall take them alive, and then we may get into the city.

13 And one of his servants answered: Let us take the five horses that are remaining in the city, (because there are no more in the whole multitude of Israel, for the rest are consumed,) and let us send and see.

14 They brought therefore two horses, and the king sent into the camp of the Syrians, saying: Go, and see.

VER. 27. *Save (salvat).* Many ancient MSS read *salvet*, conformably to the Heb. and Sept., as if the king cursed the woman: "Let not the Lord save thee" Joseph. ix. 4. Others place the stops differently: "He said, No: the Lord save thee." C.—He is the author of life. M.

VER. 30. *Passed by.* without punishing such a horrid crime, as he esteemed his own sins the occasion of it. M.—*Flash.* Behold the advantage to be derived from afflictions! They make the most hardened enter into sentiments of humility and penance. C.—Abulensis thinks that God was pleased to cause the siege to be raised, to reward this act; as a similar one of Joram's father had merited a delay and mitigation of punishment. (H.) 3 Kings xxi. 27. Salien.

VER. 31. *Lay.* This was said in a fit of sudden passion, which may give us reason to conclude that the repentance was insincere, or of short duration. H.—The king supposed that Eliseus could remedy the evil: but God was not moved by his prayers to grant such a favour, till all were convinced that human aid was fruitless. C.

VER. 32. *Murderer.* Achab had slain Naboth, and Jezabel had destroyed the prophets. C.

CHAP. VII. VER. 1. *A stater.* It is the same as a sicel or shokol. Ch. As it is in Heb. and Sept.—*Bushel*, or "measure," (H.) above nine pints.—*Gate*, where the market-place commonly was. C.

VER. 2. *Lords.* Heb. *asotiss*, "an officer" of the first rank, Exod. xiv. 7. Sept. *ποταρχος* which Josephus explains of one who "commanded a third part

of the army" C.—*Flood-gates.* If corn should fall with the same abundance as water does from the cataracts of the Nile; or, Heb. "if the Lord should make windows," &c., to pour it down, (C.) could it possibly be so cheap? M.—*Thereof* Thus his incredulity was punished, ver. 17. Salien.—Reason must not pretend to reach the power of God, but ought to believe what he says. W.

VER. 3. *Lepers.* They were excluded from society, though the laws of religion were all observed in Israel.

VER. 9. *Crime*, and punished. Heb. "iniquity shall find us." Citizens are bound to give notice of what may tend to the common good. C.—*Court.* Not in person, but by means of others. M.

VER. 10. *Tied to the mangers*, or rather by the hind legs, as it is still the custom in the East. Xenop. Anab. 3. Martyr legat. babyl.

VER. 13. *Consumed*, for food. M.—Sept. "Let them take five of the horses left. Those which are left here, behold they are to all the remaining multitude of Israel, and let us send them." They have read in a different manner from the present Heb., which has "Let them take five of the horses there remaining; behold they are like all the multitude of Israel which is left, they are like all the multitude of Israel who are lost; let us send them." Arab. "Let us send thither five horsemen who remain; if they escape, we shall look upon them as those Israelites who continue alive; if they perish, they will be numbered with the other Israelites who are dead." Both horses and horsemen were dreadfully lean, and they could not expect a better fate than those already consumed by famine. C.

15 And they went after them, as far as the Jordan: and behold, all the way was full of garments, and vessels, which the Syrians had cast away, in their fright, and the messengers returned, and told the king.

16 And the people going out, pillaged the camp of the Syrians: and a bushel of fine flour was sold for a stater, and two bushels of barley for a stater, according to the word of the Lord.

17 And the king appointed that lord on whose hand he leaned, to stand at the gate: and the people trod upon him in the entrance of the gate; and he died, as the man of God had said, when the king came down to him.

18 And it came to pass, according to the word of the man of God, which he spoke to the king, when he said: Two bushels of barley shall be for a stater, and a bushel of fine flour for a stater, at this very time to-morrow, in the gate of Samaria.

19 When that lord answered the man of God, and said: Although the Lord should make flood-gates in heaven, could this come to pass which thou sayest? And he said to him: Thou shalt see it with thy eyes, and shalt not eat thereof.

20 And so it fell out to him, as it was foretold: and the people trod upon him in the gate, and he died.

CHAP. VIII.

After seven years' famine foretold by Eliseus, the Sunamitess returning home, recovereth her lands and revenues. Eliseus foreshoweth the death of Benadad, king of Syria, and the reign of Hazael. Joram's wicked reign in Judah. He dieth, and his son, Ochozias, succeedeth him.

AND Eliseus spoke to the woman,* whose son he had restored to life, saying: Arise, and go thou, and thy household, and sojourn wheresoever thou canst find: for the Lord hath called a famine, and it shall come upon the land seven years.

2 And she arose, and did according to the word of the man of God: and going with her household, she sojourned in the land of the Philistines many days.

3 And when the seven years were ended, the woman returned out of the land of the Philistines, and she went forth to speak to the king for her house, and for her lands.

4 And the king talked with Giezi, the servant of the man of God, saying: Tell me all the great things that Eliseus hath done.

5 And when he was telling the king how he had raised

one dead to life, the woman appeared, whose son he had restored to life, crying to the king for her house and her lands. And Giezi said: My lord, O king, this is the woman, and this is her son, whom Eliseus raised to life.

6 And the king asked the woman: and she told him. And the king appointed her an eunuch, saying: Restore her all that is hers, and all the revenues of the lands, from the day that she left the land to this present.

7 Eliseus also came to Damascus, and Benadad, king of Syria, was sick; and they told him, saying: The man of God is come hither.

8 And the king said to Hazael: Take with thee presents, and go to meet the man of God, and consult the Lord by him, saying: Can I recover of this my illness?

9 And Hazael went to meet him, taking with him presents, and all the good things of Damascus, the burdens of forty camels. And when he stood before him, he said: Thy son, Benadad, the king of Syria, hath sent me to thee, saying: Can I recover of this my illness?

10 And Eliseus said to him: Go tell him: Thou shalt recover: but the Lord hath showed me that he shall surely die.

11 And he stood with him, and was troubled so far as to blush: and the man of God wept.

12 And Hazael said to him: Why doth my lord weep? And he said: Because I know the evil that thou wilt do to the children of Israel. Their strong cities thou wilt burn with fire, and their young men thou wilt kill with the sword, and thou wilt dash their children, and rip up their pregnant women.

13 And Hazael said: But what am I, thy servant, a dog, that I should do this great thing? And Eliseus said: The Lord hath showed me that thou shalt be king of Syria.

14 And when he was departed from Eliseus he came to his master, who said to him: What said Eliseus to thee? And he answered: He told me: Thou shalt recover.

15 And on the next day, he took a blanket, and poured water on it, and spread it upon his face: and he died, and Hazael reigned in his stead.

16 In the fifth year of Joram, son of Achab, king of Israel, and of Josaphat, king of Juda, reigned Joram, son of Josaphat, king of Juda.

* *Supra*, iv. 37. b A. M. 3120.

c *Infra*, xli. 27.

VER. 17. *Gate*, to prevent confusion and accidents, (Josephus, or to guard against any return of the enemy. M.

CHAP. VIII. VER. 1. *Famine*. God disposes of all things. C = Famine, &c. are his executioners. D = This dreadful visitation took place before the siege of Samaria, (Salem,) and had even commenced when Eliseus raised the child to life (chap. iv. 38), so that we might translate, "Eliseus had spoken," &c. C.

VER. 4. *Giezi* was not yet interred. Salem. M.; or if he was (H) the king spoke to him at a distance, overcoming his natural repugnance in order to know some part or are of the life of Eliseus. C.

VER. 7. *Damascus*, the territory. ver. 8.) to announce the king's death, and to appoint Hazael, as God had ordered Elias, 3 Kings xix. 15. C.

VER. 9. *Camels*. It does not appear that Eliseus rejected these presents. M.

VER. 10. *Tell him: Thou shalt recover*. By these words the prophet signified that the king's disease was not mortal; and that he would recover, if no violence were used. Or he might only express himself in this manner by way of giving Hazael to understand that he knew both what he would say and do: that he would indeed tell the king he should recover, but would be himself the instrument of his death. Ch. The imperative is often used for the future tense. Glass. iii. 3. v. 19. The present Heb. reads, "Thou shalt not live for," &c., which

removes the difficulty. But the Chal., Sept., Syr., &c. agree with the Vulgate, C) as the Prot. version also does. "Thou mayest certainly recover, howbeit the Lord," &c. H.

VER. 11. *Blush*. This may be referred either to Hazael, who was astonished at the words and looks of the prophet, (H) or to Eliseus. M. — Sept. Complut. "and Hazael stood before his face, and he displayed the presents before him, till he blushed, and the." &c. Though this has the appearance of a gloss, it is perhaps most conformable to the Heb., and to an ancient Greek version. C. — Prot. "He settled his countenance steadfastly, until he was ashamed."

VER. 15. *Blanket*. Heb. *mabbor*, a word which the Sept. retain. H. — It denotes a heavy coverlet, pillow, &c. C. Some think that Hazael was only guilty of imprudence (M.); or that Benadad killed himself, as the Heb. might be rendered, if the sequel did not evince that his death was caused by Hazael's imposture. C.

VER. 16. *Fifth*. Houbigant would read "third," p. 100. See chap. i. 17. H. — *Josaphat*. That is, Josaphat being yet alive, who some time before his death made his son Joram king, as David had done before by his son Solomon. C. — Prot. "Jehosaphat being then king," in his 22nd year. H. — Joram had been appointed viceroy in the 16th year of his father's reign, and was now raised to sit on the throne with him. Thus the Scripture may be reconciled. C.

17 ^aHe was two and thirty years old when he began to reign, and he reigned eight years in Jerusalem.

18 And he walked in the ways of the kings of Israel, as the house of Achab had walked: for the daughter of Achab was his wife: and he did that which was evil in the sight of the Lord.

19 ^bBut the Lord would not destroy Juda, for David his servant's sake, as he had promised him, to give him a light, and to his children always.

20 ^cIn his days Edom revolted from being under Juda, and made themselves a king.

21 ^dAnd Joram came to Seira, and all the chariots with him: and he arose in the night, and defeated the Edomites that had surrounded him, and the captains of the chariots, but the people fled into their tents.

22 So Edom revolted from being under Juda, unto this day. Then Lobna also revolted at the same time.

23 But the rest of the acts of Joram, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

24 And Joram slept with his fathers, and was buried with them in the city of David, and Ochozias, his son, reigned in his stead.

25 ^eIn the twelfth year of Joram, the son of Achab, king of Israel, reigned^f Ochozias, son of Joram, king of Juda.

26 Ochozias was two and twenty years old when he began to reign, and he reigned one year in Jerusalem: the name of his mother was Athalia, the daughter of Amri, king of Israel.

27 And he walked in the ways of the house of Achab: and he did evil before the Lord, as did the house of Achab: for he was the son-in-law of the house of Achab.

28 ^gHe went also with Joram, son of Achab, to fight against Hazael, king of Syria, in Ramoth Galaad, and the Syrians wounded Joram:

29 And he went back to be healed, in Jezrahel: because the Syrians had wounded him in Ramoth, when he fought against Hazael, king of Syria. And Ochozias, the son of Joram, king of Juda, went down to visit Joram, the son of Achab, in Jezrahel, because he was sick there.

^a 2 Par. xxi. 5.—^b 2 Kings vii. 16.—^c Gen. xxvii. 40. ^d 2 Par. xxi. 2.
^e A. M. 3115, A. C. 889.—^f 2 Par. xxi. 1.

VER. 18. *Light*, or lamp, posterity and regal power. 3 Kings xi. 36. H.

VER. 20. *King*. The one under Josaphat was dependent, chap. iii. 9; 3 Kings xxi. 48. Thus the prediction of Jacob was verified, (Gen. xxvii. 40. C.) and Joram punished. H.

VER. 21. *Seira*, or Idumea. Gen. xiv. 6.—*Defeated*. The Syriac and Arab. explain it in a contrary sense, as the Heb. may well signify, and the sequel seems to prove, as the Edomites became independent. Heb. "he rose, . . . and attacked Edom that surrounded him, (with superior numbers,) and the princes, . . . and the people (of Israel) fled." But the text will also bear the sense of the Vulg., which is more conformable to 2 Par. xxi. 9. which does not say *the people*, &c., though these words may be understood of the Edomites. Joram could not derive such advantage from his victory, as to reduce the nation under his obedience. C.

VER. 25. *Twelfth*, more correct y than "the eleventh" Chap. ix. 29. Houbigant.

VER. 26. *Twenty*. In 2 Par. xxi. 2, we read *forty*, by mistake of the transcribers, as Ochozias (Joachaz, or Azarias, 2 Par. xxi. 17) would thus be older than his father, who died at the age of forty. 2 Par. xxi. 20. All the Oriental versions, and many copies of the Sept., read "twenty-two" in both passages; and those who would admit no mistake, are forced to have recourse to explanations which can give no satisfaction. De Dieu would include in the reign of Ochozias the six years of Athalia's usurpation, and the thirteen of Joas, during his minority. Others would date from the separation of the two kingdoms, &c. But would the Holy Ghost cause the same fact to be recorded in two places in

CHAP. IX.

Jehu is anointed king of Israel, to destroy the house of Achab and Jezabel. He killeth Joram, king of Israel, and Ochozias, king of Juda. Jezabel is eaten by dogs.

AND^a Eliseus the prophet, called one of the sons of the prophets, and said to him: Gird up thy loins, and take this little bottle of oil in thy hand, and go to Ramoth Galaad.

2 ^bAnd when thou art come thither, thou shalt see Jehu, the son of Josaphat, the son of Namsi: and going in, thou shalt make him rise up from amongst his brethren, and carry him into an inner chamber.

3 Then taking the little bottle of oil, thou shalt pour it on his head, and shalt say: Thus saith the Lord: I have anointed thee king over Israel. And thou shalt open the door and flee, and shalt not stay there.

4 So the young man, the servant of the prophet, went away to Ramoth Galaad,

5 And went in thither: and behold, the captains of the army were sitting, and he said: I have a word to thee, O prince. And Jehu said: Unto whom of us all? And he said: To thee, O prince.

6 And he arose, and went into the chamber: and he poured the oil upon his head, and said: Thus saith the Lord God of Israel: I have anointed thee king over Israel, the people of the Lord.

7 And thou shalt cut off the house of Achab, thy master, and I will revenge the death of my servants, the prophets, and the blood of all the servants of the Lord, at the hand of Jezabel.

8 ^cAnd I will destroy all the house of Achab, and I will cut off from Achab, him that pisseth against the wall, and him that is shut up, and the meanest in Israel.

9 And I will make the house of Achab, like^d the house of Jeroboam, the son of Nabat, and like the house of^e Baasa, the son of Ahias.

10 And the dogs shall eat Jezabel, in the field of Jezrahel, and there shall be no one to bury her. And he opened the door and fled.

11 Then Jehu went forth to the servants of his lord: and they said to him: Are all things well? why came

^a A. M. 3119.—^b A. M. 3120.—^c A. M. 3120.—^d 3 Kings xix. 16.—^e 3 Kings xxi. 21.
^f 3 Kings xv. 29.—^g 3 Kings xvi. 3.

such a different manner? The best chronologists acknowledge a mistake in the Heb. text of Paral, (Cajet., Sahen, Petau, T. &c. C.) as the letters which denote these numbers are not unlike (Marians). H.—*Daughter*. That is, granddaughter; for she was daughter of Achab, son of Amri, ver. 18, (Ch.) unless she was only adopted by Achab. W.

VER. 28. *Galaad*. The same city had proved fatal to Achab. 3 Kings xxi. Joram took it, but received (C.) many wounds; so that he left Jehu to attack the citadel. The latter was anointed king, and acknowledged by the army. He immediately proceeded to Jezrahel, and put his master to death. H.

CHAP. IX. VER. 1. *One*. Eliseus did not go himself, to avoid giving umbrage, and in obedience to God's order. M.

VER. 3. *Bottle*, see 1 Kings x. 1. Elias had received orders to anoint Jehu, 3 Kings xix. 16. C.—*There*. The utmost expedition was necessary, that Joram might be taken by surprise, as well as Ochozias, and their devoted families. M.

VER. 7. *Jezabel*, who had persecuted the prophets unto death. 3 Kings xviii. 4. VER. 8. *Israel*. See Deut. xxxii. 36, and 3 Kings xiv. 10, for an explanation of these expressions. C.

VER. 10. *Field*, between the inner and the outer wall. Her body shall be left exposed to be eaten by the dogs.

VER. 11. *Madman*. The extravagant motions of the false prophets caused even the true ones to be treated with contempt. How often were Ezechiel and Jeremiah treated as fools, (Ezec. xxxiii. 30; Jer. xxix. 26. C.) as well as our Divine Saviour?

this madman to thee? And he said to them: You know the man, and what he said.

12 But they answered: It is false; but rather do thou tell us. And he said to them: Thus and thus did he speak to me: and he said: Thus saith the Lord: I have anointed thee king over Israel.

13 Then they made haste, and taking every man his garment, laid it under his feet, after the manner of a judgment-seat, and they sounded the trumpet, and said: Jehu is king.

14 So Jehu, the son of Josaphat, the son of Namsi, conspired against Joram. Now Joram had besieged Ramoth Galaad, he, and all Israel, fighting with Hazael, king of Syria:

15 And was returned to be healed in Jezrahel of his wounds; for the Syrians had wounded him, when he fought with Hazael, king of Syria. And Jehu said: If it please you, let no man go forth or flee out of the city, lest he go, and tell in Jezrahel.

16 And he got up, and went into Jezrahel: for Joram was sick there, and Ochozias, king of Juda, was come down to visit Joram.

17 The watchman therefore, that stood upon the tower of Jezrahel, saw the troop of Jehu coming, and said: I see a troop. And Joram said: Take a chariot, and send to meet them, and let him that goeth say: Is all well?

18 So there went one in a chariot to meet him, and said: Thus saith the king: Are all things peaceable? And Jehu said: What hast thou to do with peace? go behind and follow me. And the watchman told, saying: The messenger came to them, but he returneth not.

19 And he sent a second chariot of horses: and he came to them, and said: Thus saith the king: Is there peace? And Jehu said: What hast thou to do with peace? pass, and follow me.

20 And the watchman told, saying: He came even to them, but returneth not: and the driving is like the driving of Jehu, the son of Namsi; for he drives furiously.

21 And Joram said: Make ready the chariot. And they made ready his chariot: and Joram, king of Israel, and Ochozias, king of Juda, went out, each in his chariot, and they went out to meet Jehu, and met him in the field of Naboth, the Jezrahelite.

22 And when Joram saw Jehu, he said: Is there peace,

Jehu? And he answered: What peace? so long as the fornications of Jezabel, thy mother, and her many sorceries, are in their vigour.

23 And Joram turned his hand, and fleeing, said to Ochozias: There is treachery, Ochozias.

24 But Jehu bent his bow with his hand, and shot Joram between the shoulders: and the arrow went out through his heart, and immediately he fell in his chariot.

25 And Jehu said to Badacer, his captain: Take him, and cast him into the field of Naboth, the Jezrahelite: for I remember, when I and thou, sitting in a chariot, followed Achab, this man's father, that the Lord laid this burthen upon him, saying:

26 ^b If I do not requite thee in this field, saith the Lord, for the blood of Naboth, and for the blood of his children, which I saw yesterday, saith the Lord. So now take him, and cast him into the field, according to the word of the Lord.

27 But Ochozias, king of Juda, seeing this, fled by the way of the garden-house: and Jehu pursued him, and said: Strike him also in his chariot. And they struck him in the going up to Gaver, which is by Jebelaam: and he fled into Mageddo, and died there.

28 And his servants laid him upon his chariot, and carried him to Jerusalem: and they buried him in his sepulchre with his fathers, in the city of David.

29 In the eleventh year of Joram, the son of Achab, Ochozias reigned over Juda;

30 And Jehu came into Jezrahel. But Jezabel, hearing of his coming in, painted her face with stibic stone, and adorned her head, and looked out of a window

31 At Jehu coming in at the gate, and said: Can there be peace for Zambri, that hath killed his master?

32 And Jehu lifted up his face to the window, and said: Who is this? And two or three eunuchs bowed down to him.

33 And he said to them: Throw her down headlong; and they threw her down, and the wall was sprinkled with her blood, and the hoofs of the horses trod upon her.

34 And when he was come in to eat, and to drink, he said: Go, and see after that cursed woman, and bury her; because she is a king's daughter.

35 And when they went to bury her, they found

^a Supra, vii. 25.

^b 3 Kings xxi. 22 — 3 Kings xvi. 10.

VER. 12. *False.* We know not who he was, or what he said; though, from his conduct, we judge that he was one of the prophets. Hence they so readily acquiesced in saluting Jehu king. H.

VER. 13. *Garment,* out of respect, as the multitude honoured Jesus Christ, Matt. xxi. 7.—*Trumpet,* according to custom, 3 Kings i. 40. C.

VER. 14. *Conspired,* with the captains. M.—*Besieged,* as it is observed above, chap. xxviii. 29. Heb. "had kept (H.) or observed;" watching the motions of Hazael, lest he should return, or succour the citadel.

VER. 18. *Peace?* As this expression sufficiently vindicated the designs of Jehu, he would not suffer the messenger to return before him. H.

VER. 20. *Furiously.* The Chal. and Arab. say, "he marcheth slowly."

VER. 22. *Jehu?* The king supposed that he had met with some defeat, (C.) or that he wished to announce the good tidings in person. M. Sahm, A. C. 902. — *Vigour?* How can Israel prosper? &c.

VER. 23. *Hand.* Or ordered his charioteer to flee with all speed. M.

VER. 25. *Sitting.* Heb. "rode together after," as if they were two abreast. C.—*Burthen,* or dreadful misfortune. M.

VER. 27. *House.* Sept. retain "Baitbgan," the original term, as if it were the name of that road. M.—Ochozias wanted to reach the palace by that garden, which was the source of the miseries of Achab's family.—*There* Being brought back from Samaria, 2 Par. xxiii. 9. C.) or lurking in that kingdom, (M.) and

slain by Jehu, as being the grandson of Jezabel. Great troubles took place in Juda in consequence of his death. C.

VER. 29. *Eleventh,* or rather the *twelfth*, (chap. vii. 25. Houbgant,) unless he had been associated with his father on the throne a year before his death. C. D.

VER. 30. *Stone,* or antimony, to make the eyes look black and large. Pride might suggest that she ought not to appear undressed. C. T.

VER. 31. *Master.* Being convinced that she could not gain the affections of Jehu, (H.) and thinking that he would not lay hands on a woman, (M.) she insoently, or in despair, (H.) upbraids him as a new Zambri, who might expect a similar fate, 3 Kings xvi. C.—The name of Zambri was used proverbially to denote an ungrateful rebel; as with us Judas is used for a traitor. T.

VER. 32. *This.* Who dares address me with such provoking language? Heb. "Who with me, who?" will punish this wretch? The eunuchs, who had hitherto waited upon Jezabel, immediately showed their readiness to take part with her enemy: so little dependence can be placed on servants in the hour of adversity, when they have long been witnesses of their masters' crimes.

VER. 33. *Hoofs.* Heb. "and the horses, and he trod her under foot." H.—Jehu showed the example. M.

VER. 34. *Bury.* He had forgotten the prediction of Elias, ver. 36. Sahm.—*Daughter* of Labaal, wife of Achab, mother of Joram, king of Israel, and mother-in-law of Joram king of Juda, and grandmother of his son Ochozias. C.

nothing but the skull, and the feet, and the extremities of her hands.

36 And coming back they told him. And Jehu said: 'It is the word of the Lord, which he spoke by his servant Elias, the Thesbite, saying: In the field of Jezrahel the dogs shall eat the flesh of Jezabel.

37 And the flesh of Jezabel shall be as dung upon the face of the earth in the field of Jezrahel; so that they who pass by shall say: Is this that same Jezabel?

CHAP. X.

Jehu destroyeth the house of Achab: abolisheth the worship of Baal, and killeth the worshippers: but sticks to the calves of Jeroboam. Israel is afflicted by the Syrians.

AND Achab had seventy sons in Samaria: so Jehu wrote letters, and sent to Samaria, to the chief men of the city, and to the ancients, and to them that brought up Achab's children, saying:

2 As soon as you receive these letters, ye that have your master's sons, and chariots, and horses, and fenced cities, and armour,

3 Choose the best, and him that shall please you most of your master's sons, and set him on his father's throne, and fight for the house of your master.

4 But they were exceedingly afraid, and said: Behold two kings could not stand before him, and how shall we be able to resist?

5 Therefore they that were over the king's house, and the rulers of the city, and the ancients, and the bringers up of the children, sent to Jehu, saying: We are thy servants: whatsoever thou shalt command us we will do; we will not make us any king: do thou all that pleaseth thee.

6 And he wrote letters the second time to them, saying: If you be mine, and will obey me, take the heads of the sons of your master, and come to me to Jezrahel by to-morrow at this time. Now the king's sons, being seventy men, were brought up with the chief men of the city.

7 And when the letters came to them, they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent them to him to Jezrahel.

a 3 Kings xxi. 23.—b A. M. 3170, A. C. 884.

VER. 37. *Jezabel?* so fallen (M.) and degraded, though once possessed of so much power and beauty! Heb. and Sept. "that they shall not say, This is Jezabel!" H.—No monument shall recall her to the remembrance of men. C.—Her body cannot be recognised. This will be the fate of the greatest mortal beauties, a few days after their departure.

CHAP. X. VER. 1. *Seventy sons*, as he had many wives. Gedeon had seventy. C.—Grand-children might also be included. D.—*City*, Heb. "of Jezrahel," a word which has probably been substituted instead of "Israel," which is more conformable to the Sept. and Vulg. Those who adhere to the Heb. pretend that the princes had all fled from Jezrahel.—*Children*. This is the sense generally given to *Nutritus Achab*, which literally signifies, "the nursing-fathers (preceptors, counselors, &c.) of Achab," ver. 5. The king's children were perhaps educated in the most noble families, (ver. 6,) and in the best cities, 2 Par. xi. 23. Isaias, (xlix. 23,) foretelling the happiness of the Israelites after the captivity, says, that kings and queens will nurse them.

VER. 8. *Morning*, that all the people might see them. C.—Jehu did not choose to admit the Samaritans into the city during the night. M.

VER. 9. *Just executioners of the Divine wrath*. D.—You know what is right. M.—You are now in the same predicament with myself. H.—All the chief men had thus rendered themselves odious to the people, who could not choose them for leaders. He captiously infers, from his astonishing success, (C.) that his conduct is pleasing to God. M.—All the people seeing that so many had armed (T.) against the house of Achab, might conclude that what they did was just. H.

VER. 11. *Chief men*, probably including those perfidious wretches who had so basely betrayed their trust, and slain the seventy sons of Achab, "the nobles of the kingdom, his kinsmen, and friends." Chal. Arab.—*Friends*. Some copies of the Sept. have *connaisseurs*, or magicians. Lev. xix. 31.—*Priests*, princes of the

8 And a messenger came, and told him, saying: They have brought the heads of the king's sons. And he said: Lay ye them in two heaps by the entering in of the gate until the morning.

9 And when it was light, he went out, and standing, said to all the people: You are just: if I conspired against my master, and slew him; who hath slain all these?

10 See therefore now that there hath not fallen to the ground any of the words of the Lord, which the Lord spoke concerning the house of Achab; and the Lord hath done that which he spoke in the hand of his servant Elias.

11 So Jehu slew all that were left of the house of Achab in Jezrahel, and all his chief men, and his friends, and his priests, till there were no remains left of him.

12 And he arose, and went to Samaria: and when he was come to the shepherds' cabin in the way,

13 He met with the brethren of Ochozias, king of Juda, and he said to them: Who are you? And they answered: We are the brethren of Ochozias, and are come down to salute the sons of the king, and the sons of the queen.

14 And he said: Take them alive. And they took them alive, and killed them at the pit by the cabin, two and forty men, and he left not any of them.

15 And when he was departed thence, he found Jonadab, the son of Rechab, coming to meet him, and he blessed him. And he said to him: Is thy heart right as my heart is with thy heart? And Jonadab said: It is. If it be, said he, give me thy hand. He gave him his hand. And he lifted him up to him into the chariot,

16 And said to him: Come with me, and see my zeal for the Lord. So he made him ride in his chariot,

17 And brought him into Samaria. And he slew all that were left of Achab, in Samaria, to a man, according to the word of the Lord which he spoke by Elias.

18 And Jehu gathered together all the people, and said to them: Achab worshipped Baal a little, but I will worship him more.

19 Now therefore call to me all the prophets of Baal,

c 3 Kings xxi. 19.—d 3 Kings xvi. 31.

court, (2 Kings viii. 18,) and those who offered sacrifice to idols, (C.) being of Achab's descendants. M.—He afterwards inveigled all the priests of Baal, to their entire ruin, ver. 19. H.

VER. 12. *Cabin*. Heb. *Beth-akod*, (H.) a term which the Sept. do not translate. It means, "house of tying," as the sheep were tied to be shorn. M.

VER. 13. *Brethren*. The Arabs had destroyed all his brothers by the same mother (2 Par. xxii. 1); but these were near relations, and they durst not deny the fact. M.—In 2 Par. xxii. 8 they are styled *princes of Juda, and sons of the brethren of Ochozias*. Jehu must have used surprising diligence (C.) and secrecy (H.) to prevent the many important transactions and changes which had lately taken place from being known at Jerusalem, or even at Bethakod, ver. 12, which was so little distant from Samaria. C.—*Queen*. The wife of Joram, or the children of Jezabel, (M.) with whom they were connected by affinity and friendship, to their great detriment. H.

VER. 15. *Jonadab*, a holy personage. Jer. xxxv. 8. The Rechabites were a sort of religious, descended from Jethro and the Cinites. C.—They dwelt in the country, and fed sheep, &c. Num. x. 29. T.—John of Jerus. (c. 25,) says that Jonadab was a disciple of Eliseus, and followed his institute in all things, excepting continency. M.—*Blessed him*, wishing him peace and prosperity. M.—It is not clear whether Jehu or Jonadab pronounced this blessing. H.—*Heart*. Art thou friendly to my cause?—*Thy hand*, in sign of concord, and to help him up into his chariot. C.

VER. 18. *I will worship him more*. Jehu sinned in thus pretending to worship Baal, and causing sacrifices to be offered to him: because evil is not to be done that good may come of it. Rom. iii. 8. Ch. W.—S. Jerom, &c., excuse him from mortal sin, as his intention was good. T.—But God rewarded his zeal, and not his falsehood. C.

and all his servants, and all his priests: let none be wanting, for I have a great sacrifice to offer to Baal: whosoever shall be wanting, shall not live. Now Jehu did this craftily, that he might destroy the worshippers of Baal.

20 And he said: Proclaim a festival for Baal. And he called,

21 And he sent into all the borders of Israel; and all the servants of Baal came: there was not one left that did not come. And they went into the temple of Baal: and the house of Baal was filled, from one end to the other.

22 And he said to them that were over the wardrobe: Bring forth garments for all the servants of Baal. And they brought them forth garments.

23 And Jehu, and Jonadab, the son of Rechab, went to the temple of Baal, and said to the worshippers of Baal: Search, and see that there be not any with you of the servants of the Lord, but that there be the servants of Baal only.

24 And they went in to offer sacrifices and burnt-offerings: but Jehu had prepared him fourscore men without, and said to them: If any of the men escape, whom I have brought into your hands, he that letteth him go, shall answer life for life.

25 And it came to pass, when the burnt-offering was ended, that Jehu commanded his soldiers and captains, saying: Go in, and kill them: let none escape. And the soldiers and captains slew them with the edge of the sword, and cast them out: and they went into the city of the temple of Baal,

26 And brought the statue out of Baal's temple, and burnt it,

27 And broke it in pieces. They destroyed also the temple of Baal, and made a jakes in its place unto this day.

28 So Jehu destroyed Baal out of Israel:

29 But yet he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin, nor did he forsake the golden calves that were in Bethel, and Dan.

30 And the Lord said to Jehu: Because thou hast diligently executed that which was right and pleasing in my

eyes, and hast done to the house of Achab according to all that was in my heart: thy children shall sit upon the throne of Israel to the fourth generation.

31 But Jehu took no heed to walk in the law of the Lord, the God of Israel, with all his heart: for he departed not from the sins of Jeroboam, who had made Israel to sin.

32 In those days the Lord began to be weary of Israel: and Hazael ravaged them in all the coasts of Israel,

33 From the Jordan eastward, all the land of Galaad, and Gad, and Ruben, and Manasses, from Aroer, which is upon the torrent Arnon, and Galaad, and Basan.

34 But the rest of the acts of Jehu, and all that he did, and his strength, are they not written in the Book of the words of the days of the kings of Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria: and Joachaz, his son, reigned in his stead.

36 And the time that Jehu reigned over Israel, in Samaria, was eight and twenty years.

CHAP. XI.

Athalia's usurpation and tyranny. Joas is made king. Athalia is slain.

AND ^bAthalia, the mother of Ochozias, seeing that her son was dead, arose and slew all the royal seed.

2 But Josaba, the daughter of king Joram, sister of Ochozias, took Joas, the son of Ochozias, and stole him from among the king's sons that were slain, out of the bed-chamber with his nurse: and hid him from the face of Athalia; so that he was not slain.

3 And he was with her six years, hid in the house of the Lord. And Athalia reigned over the land.

4 And in the seventh year Joiada sent, and taking the centurions and soldiers, brought them in to him into the temple of the Lord, and made a covenant with them: and taking an oath of them in the house of the Lord, showed them the king's son:

5 And he commanded them, saying: This is the thing that you must do.

6 Let a third part of you go in on the sabbath, and keep the watch of the king's house. And let a third part be at the gate of Sur; and let a third part be at the

* *Infra*, xv 12 → A. M. 3170. 2 Par. xxii. 10.

* 2 Par. xxiii. 1. A. M. 3126, A. C. 878.

VER. 19. *Servants*. The number had greatly decreased under Joram. M. VER. 21. *Other*. L. t. "from top to top." Heb. "from mouth to mouth." (H.) like a vessel brimful. C.—Every corner was filled. All the priests and prophets made their appearance, through zeal to re-establish the honour of their idol, and for fear of death. M.

VER. 22. *Wardrobe*, of vestments used in the service of Baal. The worship chiefly consisted in such outward pomp. The priests were probably adorned like those at the Pillars of Hercules, who were from the same country. *Sal. Ital. 3. velantur corpora lino, &c.*

VER. 25. *Soldiers*. Heb. "runners, (or foot guards, 3 Kings i. 5.) and chief officers." *Exod. xiv. 7*

VER. 29. *Dan*. This wicked policy, which was designed to prevent his subjects from submitting again to the kings of Juda, proved his ruin.

VER. 30. *Generation*. So Joachaz, Jous, Jeroboam II., and Zacharias, succeeded to the throne. This small temporal reward he obtained for the little good which he had done; while, on the other hand, he was punished for his manifold transgressions. Osee (i. 4) reproaches him even for the blood which he had spilt in Jezrebel, for, though Achab and Joram were guilty, was Jehu innocent? Can this murder of Ochozias be justified? C.—"What advantage was it to him that he received some little transitory reward of a temporal kingdom, for his obedience in exterminating the house of Achab; which he indeed exhibited to gratify his own lust of dominion?" S. Aug. c. Mend. l. c. 2. This holy doctor observes, that *moral good too* is thus rewarded. W.

VER. 32. *Weary*. Heb. "to retrench or destroy." Hazael took occasion, from the absence of Jehu (C) from Galaad, and the disturbances on the west of

the Jordan, to dismember the provinces on the east, and to commit the horrid ravages foretold by Eliseus. Chap. viii. 12. H.

CHAP. XI. VER. 1. *Seed*. What cruelties are occasioned by ambition! W. —This is one of the most extraordinary proofs recorded in history. Agrippina was but a faint copy of the unnatural Athalia, (C.) who knew that she was destined for slaughter, if she should fall into the hands of Jehu. M.

VER. 2. *Sister*. She had probably a different mother, as she consented to the death of Athalia. C.—But the crimes of the latter required such a punishment; and even a daughter would have done wrong to screen her. H.—Josabeth, as she is called in 2 Par. xxii. 11, was married to Joiada, the high priest, *ibid.*—Out of Heb. and Paral. "hid him, even him and his nurse, in the bed-chamber" of the priest, in the temple (Saien), different from that bed-chamber in which he had hitherto been nursed. Thus the passages may be reconciled. M. C.

VER. 4. *Year*, of the age of Joas, ver. 21. M. *Centurions*. Five in number, of the tribe of Levi, (M.) commanding each 100 men. Heb. adds, "the rams," (C.) to denote "the captains (Prot) and the runners," or guards. H.—Joiada was a man of great authority, value, and discretion; so that he was able to manage this delicate affair, and no one gave information to Athalia, as she was detested. The Levites and principal men of Juda were admonished, underhand, to be present on the day appointed. The quality of high priest, and the known probity and zeal for the public good, which were conspicuous in Joiada, as well as his being so nearly related to the lawful heir to the crown, made the people readily come forward. C.

VER. 6. *Sabbath*. On this day the Levites replaced each other; so that they might be sensible without suspicion. They guarded the king's apartments in

gate behind the dwelling of the shield-bearers; and you shall keep the watch of the house of Messa.

7 But let two parts of you all that go forth on the sabbath, keep the watch of the house of the Lord about the king.

8 And you shall compass him round about, having weapons in your hands: and if any man shall enter the precinct of the temple, let him be slain: and you shall be with the king, coming in and going out.

9 And the centurions did according to all things that Joiada, the priest, had commanded them: and taking every one their men, that went in on the sabbath, with them that went out in the sabbath, came to Joiada, the priest.

10 And he gave them the spears, and the arms of king David, which were in the house of the Lord.

11 And they stood, having every one their weapons in their hands, from the right side of the temple, unto the left side of the altar, and of the temple, about the king.

12 And he brought forth the king's son, and put the diadem upon him, and the testimony: and they made him king, and anointed him: and clapping their hands, they said: God save the king.

13 And Athalia heard the noise of the people running: and going in to the people into the temple of the Lord,

14 She saw the king standing upon a tribunal, as the manner was, and the singers, and the trumpets near him, and all the people of the land rejoicing, and sounding the trumpets: and she rent her garments, and cried: A conspiracy, a conspiracy.

15 But Joiada commanded the centurions that were over the army, and said to them: Have her forth without the precinct of the temple, and whosoever shall follow her, let him be slain with the sword. For the priest had said: Let her not be slain in the temple of the Lord.

16 And they laid hands on her: and thrust her out by the way by which the horses go in, by the palace, and she was slain there.

• A. M. 3126.

the temple.—*The gate of Sur, or of the foundation*, (2 Par. xxiii. 5,) and the western gate leading to the palace. C.

VER. 7. *Of you*. Levites, who waited on the king's person alternately. C.—They were divided into three parts, being in actual service, ver. 8. Those who went out of office were twice the number, and are here told what to do. Sa thinks that those who entered upon duty, and those who went out, formed two thirds of the Levites, ver. 9, and 2 Par. xxiii. 6. M.

VER. 8. *Temple*, to cause confusion, Syr., &c. The court of the priests, (Ezec. xli. 9,) and that of Israel, (Josep. viii. 4,) were separated by walls, beyond which strangers were not allowed to pass. C.—*Slain*, being first cast out, ver. 15. M.—Great respect is due to holy places, and hence comes the privilege of sanctuaries. W.

VER. 10. *David*. There was a sort of arsenal in the temple, containing arms consecrated to the Lord by David and his valiant men, in memory of their victories. 2 Kings viii. 11, 1 Par. xvii. 11. C.

VER. 11. *Right*, or south, leading to the palace, (M.) whence the greatest danger was feared. C.—*Altar of holocausts*, that it might not impede the sight of the king. M.

VER. 12. *The testimony*. The book of the law. Ch.—Some think that the diadem was adorned with phylacteries, or scrolls, containing parts of the law, (Grot.,) particularly what related to the king. H.; or that Joas held in his hand a roll of vailam, containing those instructions, (Deut. xvii. 18; 2 Par. xxiii. 11,) instead of a sceptre.—*Anointed him*, by the hands of Joiada; as this ceremony was requisite on account of the usurpation of Athalia.

VER. 15. *Precinct*. Heb. *esodruta*, (untranslated by the Sept. and (H.) improperly supposed by Josephus to be the torrent Cedron,) means, “the ranks” of the guards, (C.) or “ranges” of the sacred buildings, which her impure blood must not defile. A.—*Follow her*, as an accomplice. M.

VER. 16. *Thrust*. Heb. “and she went by the way by which the horses enter the king's house.” When she was come within the horse-gate of the palace, they killed her there. 2 Par. xxiii. 15. Such was the ignominious end of this true daughter of Jezabel! H.

VER. 17. *People*. Joiada, as mediator (C.) between God, the king, and the

17 And Joiada made a covenant between the Lord, and the king, and the people, that they should be the people of the Lord; and between the king and the people.

18 And all the people of the land went into the temple of Baal, and broke down his altars, and his images they broke in pieces thoroughly: they slew also Mathan, the priest of Baal, before the altar. And the priest set guards in the house of the Lord.

19 And he took the centurions, and the bands of the Cerethi, and the Phelethi, and all the people of the land, and they brought the king from the house of the Lord: and they came by the way of the gate of the shield-bearers into the palace, and he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword in the king's house.

21 Now Joas was seven years old when he began to reign.

CHAP. XII.

The temple is repaired. Hazael is bought off from attacking Jerusalem. Joas is slain.

IN the seventh year* of Jehu, Joas began to reign: and he reigned forty years in Jerusalem. The name of his mother was Sebia, of Bersabee.

2 And Joas did that which was right before the Lord all the days that Joiada, the priest, taught him.

3 But yet he took not away the high places: for the people still sacrificed and burnt incense in the high places.

4 And Joas said to the priests: “All the money of the sanctified things, which is brought into the temple of the Lord by those that pass, which is offered for the price of a soul, and which of their own accord, and of their own free heart, they bring into the temple of the Lord:

5 Let the priests take it according to their order, and repair the house, wheresoever they shall see any thing that wanteth repairing.

6 Now till the three and twentieth year of king Joas, the priests did not make the repairs of the temple.

• A. M. 3147, A. C. 557.

people, engaged the two latter to be faithful to their common Lord, and to each other. They promised mutually to observe the laws; and on that condition the high priest gave them an assurance that God would protect them. H.—The covenant entered into by their fathers (Exod. xix. 5) was renewed. C.

VER. 10. *Altar*. Many of the sacred ornaments belonging to the temple had been transported to the house of Baal, probably on Mount Olivet, where Solomon had formerly erected such buildings. 3 Kings xi. 5; 2 Par. xxiv. 7. The reform of the state justly, therefore, began with the destruction of this profane and sacrilegious place.—*Lord*, according to the former regulations, which had been lately observed, to prevent any thing unclean from coming in. 2 Par. xxiii. 19. C.—Sept. “the priest placed overseers (*ἐπισκόπους*) in the house of the Lord. H.

VER. 19. *Phelethi*. In the Heb. of the books of Kings we read nothing of these bands after the reign of David. The same expressions occur here as ver. 4, “the centurions, the rams, (or captains,) and the runners,” (C.) or guards. Prot. H.

CHAP. XII. VER. 2. *Taught him*. Joiada lived, at least, till the twenty-third year of the reign of Joas, (ver. 6,) and the king seems to have persevered some time longer in virtue.

VER. 3. *Places*, to the true God, but contrary to his law. The king was deterred from overturning these altars through human policy; which did not meet with the Divine approbation. C. See 3 Kings xxii. 24; Deut. xii. 8.

VER. 4. *Sanctified*. That is, dedicated to God's service. Ch.—Lit. “of the holy” *sanctorum*. H.—For the use of the sanctuary. *Pass*, as strangers, (3 Kings viii. 41,) desiring sacrifice to be offered, (Grotius,) or who pass in the roll of those who have attained their twentieth year and are obliged to pay half a shekel. Exod. xx. 13, 14. This was the first fund which had been turned to a different purpose by the priests (C.) under the wicked kings. H.—*Soul*. That is, the ordinary oblation, which every soul was to offer by the law. Exod. xxx. Ch.—Or, this was a second fund arising from the redemption of vows. Lev. xxvii. 2.—*Lord*. Voluntary contributions, like that of the widow, (Luke xxi. 2,) were also recommended, and Joas sent Levites throughout the land every year to collect what they could for the reparation of the temple. 2 Par. xxiv. 5.

7 And king ^aJoas called Joiada, the high priest, and the priests, saying to them: Why do you not repair the temple? Take you, therefore, money no more according to your order, but restore it for the repairing of the temple.

8 And the priests were forbidden to take any more money of the people, and to make the repairs of the house.

9 And Joiada, the high priest, took a chest, and bored a hole in the top, and set it by the altar at the right hand of them that came into the house of the Lord; and the priests that kept the doors, put therein all the money that was brought to the temple of the Lord.

10 And when they saw that there was very much money in the chest, the king's scribe, and the high priest, came up, and poured it out, and counted the money that was found in the house of the Lord:

11 And they gave it out by number and measure into the hands of them that were over the builders of the house of the Lord: and they laid it out to the carpenters, and the masons, that wrought in the house of the Lord,

12 And made the repairs: and to them that cut stones, and to buy timber, and stones to be hewed, that the repairs of the house of the Lord might be completely finished, and wheresoever there was need of expenses to uphold the house.

13 But there were not made of the same money for the temple of the Lord, bowls, or flesh-hooks, or censers, or trumpets, or any vessel of gold and silver, of the money that was brought into the temple of the Lord:

14 For it was given to them that did the work, that the temple of the Lord might be repaired.

15 And they reckoned not with the men that received the money to distribute it to the workmen, but they bestowed it faithfully.

16 But the money for trespass, and the money for sins, they brought not into the temple of the Lord, because it was for the priests.

17 ^bThen Hazael, king of Syria, went up, and fought against Geth, and took it, and set his face to go up to Jerusalem.

18 Wherefore Joas, king of Juda, took all the sanctified things, which Josaphat, and Joram, and Ochozias, his fathers, the kings of Juda, had dedicated to holy uses, and which he himself had offered: and all the silver that could be found in the treasures of the temple of the Lord, and

in the king's palace: and sent it to Hazael, king of Syria, and he went off from Jerusalem.

19 And the rest of the acts of Joas, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

20 And his servants arose, and conspired among themselves, and slew Joas, in the house of Mello, in the descent of Sella.

21 For Josachar, the son of Semaath, and Jozabad, the son of Somer, his servants, struck him, and he died: and they buried him with his fathers in the city of David; and Amasias, his son, reigned in his stead.

CHAP. XIII.

The reign of Joachaz, and of Joas, kings of Israel. The last acts and death of Eluseus, the prophet: a dead man is raised to life by the touch of his bones.

IN the three and twentieth year^c of Joas, son of Ochozias, king of Juda, Joachaz, the son of Jehu, reigned over Israel, in Samaria, seventeen years.

2 And he did evil before the Lord, and followed the sins of Jeroboam, the son of Nabat, who made Israel to sin; and he departed not from them.

3 And the wrath of the Lord was kindled against Israel, and he delivered them into the hand of Hazael, the king of Syria, and into the hand of Benadad, the son of Hazael, all days.

4 But Joachaz besought the face of the Lord, and the Lord heard him: for he saw the distress of Israel, because the king of Syria had oppressed them:

5 And the Lord gave Israel a saviour, and they were delivered out of the hand of the king of Syria: and the children of Israel dwelt in their pavilions as yesterday and the day before.

6 But yet they departed not from the sins of Jeroboam, who made Israel to sin, but walked in them: and there still remained a grove also in Samaria.

7 And Joachaz had no more left of the people than fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had slain them, and had brought them low as dust by threshing in the barn-floor.

8 But the rest of the acts of Joachaz, and all that he did, and his valour, are they not written in the Book of the words of the days of the kings of Israel?

9 And^d Joachaz slept with his fathers, and they buried him in Samaria: and Joas, his son, reigned in his stead.

10 In the seven and thirtieth year of ^eJoas, king of

^a A. M. 3148.—^b A. M. 3165, A. C. 839. 2 Par. xxiv. 25.

^c A. M. 3148, A. C. 838.—^d A. M. 3165, A. C. 839.—^e A. M. 3163, A. C. 841.

VER. 9. *By the altar, yet without the enclosure*, that any person might freely put in what he thought proper. 2 Par. xxiv. 8. Priests were still appointed to watch, that no fraud was committed; and they counted the money which the law ordained to be paid. M.

VER. 11. *And they.* The king and the high priest conjointly. Paral.

VER. 13. *Bowls.* Chal. "silver chalice." The precise import of the Heb. term is not well known. M.—*Lord.* After the repairs were finished, the remaining money, which was very considerable, was, however, employed for these purposes. 2 Par. xxiv. 14. C. M.

VER. 16. *Sins.* These terms seem to be synonymous, though they may be distinguished. Lev. iv. 2, and v. 15. If any one forgot to pay tithes he was bound to make full reparation to the priests (Tostat); and the money which was given to them by strangers, to offer sacrifice, was not taken from them. C.

VER. 17. *Then.* After the death of Joiada the king gave way to the greatest excesses of idolatry, and even murdered the son of his great benefactor. Hereupon the justice of God fell heavy upon him; Geth was taken, Jerusalem only saved by giving up all the sacred treasures, &c.: yea, the very next year Hazael returned, routed the forces of Juda, and wounded the king, who on his return to the palace was murdered by conspirators, (C.) to revenge the death of Zacharias. 2 Par. xxiv. 25; Joseph. ix. 8.

VER. 20. *Sella.* A flight of steps leading to the temple. H.—The palace was at the bottom of it, and had been built by Solomon. Here Joas was slain in his bed. Paral.

VER. 21. *Josachar, or Zabad, the son of Semmaath, an Ammonitess, and Jozabad, the son of Semarith, a Moabitess.* Par. Both their mothers were of foreign extraction. C.—People have frequently two names.—*Somer* is the father of Jozabad. M.

CHAP. XIII. VER. 1. *Years.* Two with his son Joas, (Usher,) or three. Capell. D. See ver. 10.

VER. 3. *Days,* while Joachaz lived, ver. 22. M.—Yet Benadad only molested his son. C.—Hazael proved a dreadful scourge in the hand of God, to punish his people. Chap. viii. 13. H.

VER. 5. *Saviour,* in the person of Joas, (ver. 23. Tostat,) after the death of Joachaz, whose repentance preserved him, at least, in this world. H.

VER. 6. *A grove,* dedicated to the worship of idols. Ch.

VER. 10. *Seven.* To complete the number seventeen, (ver. 1.) it ought to be "nine" ending. Houbigant, p. 109. See chap. xiv. 23.—*Years.* If Jeroboam reigned in the 15th year of Amasias, and his father in the 37th of Joas, and not in the 39th almost complete, this king would have held dominion eighteen years, Ibid.

Juda, Joas, the son of Joachaz, reigned over Israel, in Samaria, sixteen years.

11 And he did that which is evil in the sight of the Lord: he departed not from all the sins of Jeroboam, the son of Nabat, who made Israel to sin; but he walked in them.

12 But the rest of the acts of Joas, and all that he did, and his valour wherewith he fought against Amasias, king of Juda, are they not written in the Book of the words of the days of the kings of Israel?

13 And Joas slept with his fathers; and Jeroboam sat upon his throne. But Joas was buried in Samaria, with the kings of Israel.

14 Now Eliseus was sick of the illness whereof he died: and Joas, king* of Israel, went down to him, and wept before him, and said: O my father, my father, the chariot of Israel, and the guider thereof.

15 And Eliseus said to him: Bring a bow and arrows. And when he had brought him a bow and arrows,

16 He said to the king of Israel: Put thy hand upon the bow. And when he had put his hand, Eliseus put his hands over the king's hands,

And said: Open the window to the east. And when he had opened it, Eliseus said: Shoot an arrow. And he shot. And Eliseus said: The arrow of the Lord's deliverance, and the arrow of the deliverance from Syria: and thou shalt strike the Syrians in Aphec, till thou consume them.

18 And he said: Take the arrows. And when he had taken them, he said to him: Strike with an arrow upon the ground. And he struck three times, and stood still.

19 And the man of God was angry with him, and said. If thou hadst smitten five or six, or seven times, thou hadst smitten Syria even to utter destruction: but now three times shalt thou smite it.

20 And Eliseus died, and they buried him. And the rovers from Moab came into the land the same year.

21 And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And

when it had touched the bones of Eliseus, the man came to life, and stood upon his feet.

22 Now Hazael, king of Syria, afflicted Israel all the days of Joachaz.

23 And the Lord had mercy on them, and returned to them, because of his covenant, which he had made with Abraham, and Isaac, and Jacob: and he would not destroy them, nor utterly cast them away, unto this present time.

24 And Hazael, king of Syria, died; and Benadad his son, reigned in his stead.

25 Now Joas, the son of Joachaz, took the cities out of the hand of Benadad, the son of Hazael, which he had taken out of the hand of Joachaz, his father, by war; three times did Joas beat him, and he restored the cities to Israel.

CHAP. XIV.

Amasias reigneth in Juda: he overcometh the Edomites, but is overcome by Joas, king of Israel. Jeroboam, the second, reigneth in Israel.

IN the second year* of Joas, son of Joachaz, king of Israel, reigned Amasias, son of Joas, king of Juda.

2 He was five and twenty years old when he began to reign; and nine and twenty years he reigned in Jerusalem; the name of his mother was Joadan, of Jerusalem.

3 And he did that which was right before the Lord, but yet not like David, his father. He did according to all things that Joas, his father, did,

4 But this only, that he took not away the high places; for yet the people sacrificed, and burnt incense in the high places:

5 And when he had possession of the kingdom, he put his servants to death that had slain the king, his father.

6 But the children of the murderers he did not put to death, according to that which is written in the Book of the law of Moses, wherein the Lord commanded, saying: The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: but every man shall die for his own sin.

7 He slew of Edom, in the valley of the Salt-pits, ten

* A. M. 3165.—Eccle. xlviii. 14.—A. M. 3168.—A. M. 3165.

* 2 Par. xxv. 1.—Deut. xxiv. 16; Ezech. xviii. 20.—A. M. 3177, A. C. 827.

VER. 12. *Juda*, who was the aggressor. See 2 Par. xxv. 23.

VER. 13. *Throne*, for ten years, along with his father. From this period the reign of Azarias must be dated. Chap. xv. 1. Usher. C.

VER. 14. *The illness*. Heb., Sept., and Chal., "of his sickness whereof he also died;" insinuating that he had been before afflicted with this infirmity.

VER. 17. *East*, looking towards Galaad, (H.) which the Syrians occupied. M.—These actions were all significative and prophetic. The throwing of a dart was formerly the mode of declaring war. Virg. 9.

VER. 18. *Still*. This showed a degree of remissness. H.—It was natural for the king to conclude that the more he struck the earth the greater would be his success (C); and the prophet had perhaps insinuated as much. M.

VER. 19. *Angry*. Sept. "grieved." H.—Or *seven* is omitted in Heb. and Sept. This text proves that God knows what would take place conditionally. T.—If, &c. By this it appears that God had revealed to the prophet that the king should overcome the Syrians as many times as he should then strike on the ground; but, as he had not, at the same time, revealed to him how often the king would strike, the prophet was concerned to see that he struck but thrice. Ch.—Joas was assured that he should consume the Syrians. But this was to be understood, provided he performed his part, (M. T.) and that destruction was not said to be entire. H.

VER. 20. *Buried him*, near Samaria. M.—He had been chosen by Elmas sixty-eight years before, and had lived eleven with him. His perfect character is given Eccle. xlviii. 13. His double spirit represents the plenitude of grace in Jesus Christ; as his raising of the child to life, in such a wonderful manner, denotes his incarnation. The waters of Jericho made sweet, and the healing of Naaman, set before us the virtue of baptism, as the widow's oil shows the great graces which are bestowed by Christ upon his Church. The children devoured, and the Syrians struck blind, remind us of the perversity and blindness of infidels,

who will not acknowledge the truth. Matt. xiii. 14. We must now see how the bones of Eliseus prophesied: 1. By raising the dead to life, as a confirmation of all his former predictions; 2. as a proof of a future resurrection, of the virtue of relics, and of the influence of the saints in heaven, whose souls were formerly united to their bodies, and were filled with the Holy Spirit (S. Cyr. of Jer. cat. 18, illum.); 3. inasmuch as this miracle was a figure of Christ's resurrection, who raised himself to life, and those who believe in him (C.); while Eliseus, in the like state of death, had only raised another. H. S. Max. hom. 1, de Pasc.—Same. Sept., Heb., and Syr. "at the coming in of the year" (H); or, "the next year." Pagnin.

VER. 21. *Eliscus*. His tomb was not in the city, but in a spacious cave, the entrance to which was secured with a stone, according to custom. This was removed in the hurry, and the corpse thrown into the same recess which had been prepared for the remains of the prophet.

VER. 25. *Israel*, on the east side of the Jordan (chap. x. 33. C.), at least (H.) those which had been taken from his father. Jeroboam retook what had been lost by Jehu. M.—Hence both these kings are styled saviours, ver. 5; chap. xiv. 27. Salien.

CHAP. XIV. VER. 1. *Second* from his being associated in the empire. It was the first of his reigning alone.

VER. 3. *David*. Yet not with a perfect heart. 2 Par. xxv. 2.—Father. He imitated his early piety, as well as his miserable end. C.

VER. 4. *But*, &c. All that Amasias did, at first, was right, (ver. 3,) but this only. See 3 Kings xxii. 24. H.—Joas had also left such high places. Chap. xii. 3.

VER. 7. *Edom*, who had rebelled under Joram. Chap. vii. 36. The particulars of this war are given, 2 Par. xxv. 5. *Pits*. Called the woolly vale, Gen. xiv. 8, (M.) south-west of the Dead Sea, (Adria,) or rather to the south of Pal

thousand men, and took the rock by war, and called the name thereof Jecthel, unto this day.

8 Then Amasias sent messengers to Joas, son of Joachaz, son of Jehu, king of Israel, saying: Come, let us see one another.

9 And Joas, king of Israel, sent again to Amasias, king of Juda, saying: A thistle of Libanus sent to a cedar-tree, which is in Libanus, saying: Give thy daughter to my son to wife. And the beasts of the forest, that are in Libanus, passed, and trod down the thistle.

10 Thou hast beaten and prevailed over Edom, and thy heart hath lifted thee up; be content with *this* glory, and sit at home; why provokest thou evil, that thou shouldst fall, and Juda with thee?

11 But Amasias did not rest satisfied. So Joas, king of Israel, went up; and he and Amasias, king of Juda, saw one another in Bethsames, a town in Juda.

12 And Juda was put to the worse before Israel, and they fled every man to their dwellings.

13 But Joas, king of Israel, took Amasias, king of Juda, the son of Joas, the son of Ochozias, in Bethsames, and brought him into Jerusalem; and he broke down the wall of Jerusalem, from the gate of Ephraim to the gate of the corner, four hundred cubits.

14 And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the king's treasures, and hostages, and returned to Samaria.

15 But the rest of the acts of Joas, which he did, and his valour, wherewith he fought against Amasias, king of Juda, are they not written in the Book of the words of the days of the kings of Israel?

16 And Joas slept with his fathers, and was buried in Samaria, with the kings of Israel: and Jeroboam, his son, reigned in his stead.

17 And Amasias, the son of Joas, king of Juda, lived after the death of Joas, son of Joachaz, king of Israel, fifteen years.

18 And the rest of the acts of Amasias, are they not written in the Book of the words of the days of the kings of Juda?

19 Now they made a conspiracy against him in Jeru-

salem: and he fled to Lachis. *And they sent after him to Lachis, and killed him there.

20 And they brought him away upon horses, and he was buried in Jerusalem with his fathers, in the city of David.

21 *And all the people of Juda took Azarias, who was sixteen years old, and made him king instead of his father, Amasias.

22 He built Elath, and restored it to Juda, after that the king slept with his fathers.

23 In the fifteenth year of Amasias, *son of Joas, king of Juda, reigned Jeroboam, the son of Joas, king of Israel, in Samaria, one and forty years:

24 And he did that which is evil before the Lord. He departed not from all the sins of Jeroboam, the son of Nabat, who made Israel to sin.

25 He restored the borders of *Israel from the entrance of Emath, unto the sea of the wilderness, according to the word of the Lord, the God of Israel, which he spoke by his servant, *Jonas, the son of Amathi, the prophet, who was of Geth, which is in Opher.

26 For the Lord saw the affliction of Israel, that it was exceedingly bitter, and that they were consumed even to them that were shut up in prison, and the lowest persons, and that there was no one to help Israel.

27 And the Lord did not say that he would blot out the name of Israel from under heaven; but he saved them by the hand of Jeroboam, the son of Joas.

28 But the rest of the acts of Jeroboam, and all that he did, and his valour, wherewith he fought, and how he restored Damascus and Emath to Juda, in Israel, are they not written in the Book of the words of the days of the kings of Israel?

29 And Jeroboam slept with his fathers, the kings of Israel; and Zacharias, his son, reigned in his stead.

CHAP. XV.

The reign of Azarias, and Joathan, in Juda: and of Zacharias, Sellum, Manahem, Phaceia, and Phacee, in Israel.

IN the seven and twentieth year¹ of Jeroboam, king of Israel, reigned Azarias, son of Amasias, king of Juda.

2 He was sixteen years old when he began to reign,

¹ Num. xiii. 22.—Jonas. i. 1.—A. M. 3194, A. C. 810

mura, towards Botsa, 3 Kings ix. 18. *Rab.* Petra, the capital of the country, formerly called Bechem Arke, or Hagor. Most of the houses are built out of the rock. *Heb.* *Son* signifies "a rock," and many think that this was some other place, whence the Idumeans were hurried down after the victory.

VER. 8. *Let us see one another.* This was a challenge to fight. Ch. W. Amasias had many reasons to be displeased with the king of Israel. He might justly re-demand part of the money, (C.) as he had not employed the soldiers. H. They had also committed depredations in Juda. Parn. Jehu had slain Ochozias, and many of his relations. C.—Josephus also observes that he now required Israel to return to his obedience, and acknowledge the power of the lawful descendants of David. Sanctius.

VER. 9. *Thistle.* *Heb.* *ere*, something prickly (H.); "a thorn" Syr. and Arab. "a plum-tree." Nothing could be more cutting (C.) than this answer of Joas, to show the king of Juda how much he despised his power. H.—The ancient Jews were much pleased with such ingenious similes. See Job ix. 7.

VER. 11. *Saw, or fought,* ver. 8, chap. xiv. 29. Bethsames was in the tribe of Dan, (C.) but belonging to the king of Juda.

VER. 13. *Cubits.* Josephus says 300, and that he led Amasias in triumph through the ruins, (Ant. ix. 10,) on the west side, (C.) or on the north. *Vulgate.* *M.*

VER. 14. *Hostages,* as he left Amasias, on condition he should pay tribute, (M.) and took "the children of the nobles" (Chal.) to secure his fidelity. H.

VER. 19. *Lachis* in the tribe of Dan. Some say that the king resided there five years, in a kind of exile, *Ma vendia*.—But the conspiracy only took place in the last year of his reign. Usher, A. 3194.—Some powerful men rose up against him, and the people were displeased with his conduct. M.

VER. 21. *Azarias.* *Heb.* *Azrie*. Sometimes printed more correctly *Azrieu*, 416

at others, *Azria*, (H.) by the blundering of transcribers, who have confounded the name of the king Ozia, (Azia, or Ozias) with that of the priest Ozriahu (Azria).

VER. 22. *Built or rebuilt Elath;* which gives its name to the eastern branch of the Red Sea. David had possessed all Idumea. Amasias had reconquered a great part, and his son pushed his conquests still further.

VER. 25. *Wilderness,* or the Dead Sea, to which place the dominion of Israel originally extended under Jeroboam I. C.—*Opher*, in the tribe of Zabulon. Ch.

Parn. "which was of Gath-hepher." H. Here we learn at what time Jonas lived. M.

VER. 26. *In prison* is not expressed in the original, (C.) which has, "not any shut up, nor lost." Neither those who had strong castles, nor the poorest people, were exempt from suffering. H.—None durst appear. 3 Kings xiv. 10. M.

VER. 28. *To Juda,* or "of Juda" *Judæ* (H.); as those strong cities had been conquered by David. The Syr. and Arab. omit this word entirely, and suppose, with many others, that Jeroboam kept possession of these cities. C. T. *In Israel*, or "to Israel" over which he reigned. H.

CHAP. XV. VER. 1. *Twentieth.* Houbigant endeavours to show it should be "the 14th," Capelus says the 17th (H.); and others have suspected that the number is incorrectly printed. Grot., &c.—But this expedient ought only to be adopted when no other can give satisfaction, and this difficulty may be obviated by saying that Jeroboam's reign with his father continued six years, and that after he had held the sceptre nineteen alone, Azarias commenced (C. T. Usher); or that there was an interregnum of eleven years, which is not probable. Capel.—*Azarias*; otherwise called Ozias (Ch.); and this was his real name. Grot. See chap. xiv. 21. H.

and he reigned two and fifty years in Jerusalem: the name of his mother was Jeheliah, of Jerusalem.

3 And he did that which was pleasing before the Lord, according to all that his father, Amasias, had done.

4 But the high places he did not destroy, for the people sacrificed, and burnt incense in the high places.

5 "And the Lord struck the king, so that he was a leper unto the day of his death, and he dwelt in a free house apart: but Joathan, the king's son, governed the palace, and judged the people of the land.

6 And the rest of the acts of Azarias, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

7 And Azarias ^bslept with his fathers: and they buried him with his ancestors in the city of David, and Joathan, his son, reigned in his stead.

8 "In the eight and thirtieth year of Azarias, king of Juda, reigned Zacharias, son of Jeroboam, over Israel, in Samaria, six months:

9 And he did that which is evil before the Lord, as his fathers had done: he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin.

10 And Sellum, the son of Jabes, conspired against him: and struck him publicly, and killed him, and reigned in his place.

11 Now the rest of the acts of Zacharias, are they not written in the Book of the words of the days of the kings of Israel?

12 "This was the word of the Lord, which he spoke to Jehu, saying: Thy children, to the fourth generation, shall sit upon the throne of Israel. And so it came to pass.

13 Sellum, the son of Jabes, began to reign in the "nine and thirtieth year of Azarias, king of Juda: and reigned one month in Samaria.

14 And Manahem, the son of Gadi, went up from Thersa, and he came into Samaria, and struck Sellum, the son of Jabes in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Sellum, and his conspiracy which he made, are they not written in the Book of the words of the days of the kings of Israel?

16 Then Manahem destroyed Thapsa and all that were in it, and the borders thereof from Thersa, because they

would not open to him: and he slew all the women thereof that were with child, and ripped them up.

17 In the nine and thirtieth year of Azarias, king of Juda, reigned Manahem, son of Gadi, over Israel, ten years, in Samaria.

18 And he did that which was evil before the Lord: he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin, all his days.

19 And Phul, king of the Assyrians, came into the land, and Manahem gave Phul a thousand talents of silver, to aid him and to establish him in the kingdom.

20 And Manahem laid a tax upon Israel, on all that were mighty and rich, to give the king of the Assyrians, each man fifty sicles of silver: so the king of the Assyrians turned back, and did not stay in the land.

21 And the rest of the acts of Manahem, and all that he did, are they not written in the Book of the words of the days of the kings of Israel?

22 And Manahem slept with his fathers: and Phaceia, his son, reigned in his stead.

23 In the fiftieth year of Azarias, king of Juda, reigned Phaceia, the son of Manahem, over Israel, in Samaria, two years.

24 And he did that which was evil before the Lord: he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin.

25 And Phacee, the son of Romelia, his captain, conspired against him, ^aand smote him in Samaria, in the tower of the king's house, near Argob, and near Arie, and with him fifty men of the sons of the Galaadites, and he slew him, and reigned in his stead.

26 And the rest of the acts of Phaceia, and all that he did, are they not written in the Book of the words of the days of the kings of Israel?

27 In the two and fiftieth year of Azarias, king of Juda, reigned Phacee, the son of Romelia, over Israel, in Samaria, twenty years.

28 And he did that which was evil before the Lord: he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin.

29 In the days of Phacee, king of Israel, came Theglathphalasar, king of Assyria, and took Aion, and Abel, the house of Maacha, and Janoe, and Cedec, and Asor,

* 2 Par. xxvi. 31.—A. M. 3246, A. C. 758.—A. M. 3232, A. C. 772.—4 Supra, x. 30

* A. M. 3223.—A. M. 3243, A. C. 761.—A. M. 3245, A. C. 759

VER. 3. *Lord.* Many audable actions are specified, 2 Par. xxvi. 4. But at last, forgetting the instructions of the prophet Zacharias, he opened his heart to pride, the bane of great souls, and would arrogate to himself the rights of priesthood, which brought on his leprosy. C.

VER. 5. *A leper.* In punishment of his usurping the priestly functions. 2 Par. xxvi. 19. Ch. W.—The priests loudly remonstrated with him, but to no effect; till the king perceived himself stricken with the leprosy. —*Free.* Par. apart, at a distance from ad. H.—The like rules were observed in cities as in the camp. Lev. xlii. 46. M. Ozis was in a manner *distant* to all civil transactions, and *isolation* (vi. 1, probably refers to this event. Syr. and Arab. "he remained hidden." H.

VER. 8. *Thirtieth.* Usher would place an interregnum of eleven years and a half after the death of Jeroboam to make the 1st year of Zacharias correspond with the 38th of Azarias, during which, he supposes, the troubles mentioned Amos vii. and viii. happened. But this interregnum has no foundation, ver. 5. C.—Capellus says it would have lasted above twenty-two years. He and Houbart won a read 26th: the latter adds ten years to the reign of Zacharias. The transcriber might easily omit the years, as they end in the same manner as months. Arab. has "six years;" whence we may infer that the copies formerly varied. The exploits of Zacharias require a longer space than *six months*. Chron. Sac. p. 107, 110.

VER. 17. *Ten years.* Dating from the time that he was enabled to enjoy the

throne in peace after a struggle of eleven months. Usher, A. 3233.—Phul rendered him this service, having received presents, and one of the golden eves, (Osee x. 6. and 13.) besides 1000 talents, ver. 19.

VER. 18. *Days.* During which Jeroboam or Manahem swayed the sceptre. C. The Sept. refers all his days to the following verse, (1.) which seems to intimate that the tribute was required annually, as may be gathered from the Vulg. *renobit* M.—But Phul probably received the talents only once to maintain him for his trouble.

VER. 25. *Year.* He may be "along with Argob," &c., who were in the conspiracy. Chal., Sept., &c. C.

VER. 26. *Israel.* This book is lost. H.—The Paral. takes no notice of these kings; but relates only the transactions of the kings of Juda after Joas gained the victory, which greatly abridged their power. Chap. xiv. 14.

VER. 29. *Assyria,* at the invitation of Achaz. Chap. xvi. 7.—*Theglathphalasar* is probably the same who is called Sennacherib the younger, or Tilgani (Elian. An. mal. xi. 21.) by profane writers. He re-established the kingdom of Nineve in part, after the city had been taken, under his father Sardanapalus, by Arbaces, founder of the empire of the Medes, and by Belus, Nabonassar, or Baladan, who reigned at Babylon. Such was the state of the Eastern empires at this time. C.—*Aion*, or *Alion* (3 Kings xv. 20.) perhaps the Elan of Ezech. xlii. 1. H.—*Maacha*, whether she had retreated, 2 Kings xx. 14. Heb. *Abel-beth-maacha*. *Galaad*, comprising all the east of the Jordan. C.—*Nephthali*, to

and Galaad, and Galilee, and all the land of Nephtali: and carried them captives into Assyria.

30 Now Osee, son of Ela, conspired, and formed a plot against Phacee, the son of Romelia, and struck him, and slew him: and reigned in his stead, in the twentieth year of Joatham, the son of Ozias.

31 But the rest of the acts of Phacee, *and all that he did, are they not written in the Book of the words of the days of the kings of Israel?

32 In the second year of Phacee, the son of Romelia, king of Israel, reigned Joatham, son of Ozias, king of Juda.

33 *He was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: the name of his mother was Jerusa, the daughter of Sadoc.

34 And he did that which was right before the Lord: according to all that his father Ozias had done, so did he.

35 But the high places he took not away: the people still sacrificed, and burnt incense in the high places: he built the highest gate of the house of the Lord.

36 But the rest of the acts of Joatham, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

37 In those days the Lord began to send into* Juda, Rasin, king of Syria, and Phacee, the son of Romelia.

38 And Joatham slept with his fathers, and was buried with them in the city of David, his father; and Achaz, his son, reigned in his stead.

CHAP. XVI.

The wicked reign of Achaz: the kings of Syria and Israel war against him: he hireth the king of the Assyrians to assist him: he causeth an altar to be made after the pattern of that of Damascus.

IN the seventeenth year of Phacee, the son of Romelia, reigned Achaz, the son of Joatham, king of Juda.

2 *Achaz was twenty years old when he began to reign,

* A. M. 3246, A. C. 755.—b 2 Par. xxvii. 1.—c Isa. vii. 1.—d 2 Par. xxviii. 1.

and he reigned sixteen years* in Jerusalem: he did not that which was pleasing in the sight of the Lord, his God, as David, his father.

3 But he walked in the way of the kings of Israel: moreover, he consecrated also his son, making him pass through the fire, according to the idols of the nations which the Lord destroyed before the children of Israel.

4 He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree.

5 *Then Rasin, king of Syria, and Phacee, son of Romelia, king of Israel, came up to Jerusalem to fight: and they besieged Achaz, but were not able to overcome him.

6 At that time Rasin, king of Syria, restored Aila to Syria, and drove the men of Juda out of Aila: *and the Edomites came into Aila, and dwelt there unto this day.

7 *And Achaz sent messengers to Theglathphalasar, king of the Assyrians, saying: I am thy servant, and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who are risen up together against me.

8 And when he had gathered together the silver and gold that could be found in the house of the Lord, and in the king's treasures, he sent it for a present to the king of the Assyrians.

9 And he agreed to his desire: for the king of the Assyrians went up against Damascus, and laid it waste, and he carried away the inhabitants thereof to Cyrene, but Rasin he slew.

10 And king Achaz went to Damascus to meet Theglathphalasar, king of the Assyrians, and when he had seen the altar of Damascus, king Achaz sent to Urias, the priest, a pattern of it, and its likeness, according to all the work thereof.

11 And Urias, the priest, built an altar according to all that king Achaz had commanded from Damascus: so

* A. M. 3262, A. C. 742. —† Isa. vii. 1.—‡ A. M. 3263.—§ A. M. 3264.

the north-west. H. Thus the Galesens and Nephtali were transported into Assyria, to repopulate it after the late ravages. The tribes in Galaad were fixed on the river Gozan. 1 Par. v. 26.

VER. 30. *In the twentieth year of Joatham.* That is, in the 20th year from the beginning of Joatham's reign. The sacred writer chooses rather to follow here this date, than to speak of the years of Achaz, who had not yet been mentioned. Ch. —B. At Joatham reigned on y 16 years, (ver. 33,) so that this was the 4th year of Achaz. H. —Usher says that Osee did not ascend the throne till 9 years after the death of Phacee, as he is asserted to have commenced his reign in the 12th year of Achaz (Chap. xvi. 1. But another difficulty arises from the mention of this 20th year, as Phacee would have reigned 22, instead of 20 (ver. 27); for Joatham only commenced in the 2nd of Phacee. To reconcile these passages, we may conclude that Osee conspired against the king of Israel in the 18th year of Joatham, gained possession of part of the kingdom in the 20th of the same prince, and of the whole in the 12th of Achaz. C.

VER. 34. *Did he.* Yet he did not imitate his presumption. God gave great success to his enterprises, 2 Par. xxvii. 2.

CHAP. XVI. VER. 2. *When he, Joatham, "had begun," cœpiasset.* H. —Sixteen, consequently he died when he was 36 years old. In the 1st year of his reign, and in the 5th Olympiad, the Ephori were appointed at Sparta under Theopompus, nephew of Lœurgus. Salien, A. C. 759.

VER. 3. *Fire, to purify him, (or them), Paral. filios, all were treated thus.* H. according to the superstitions of the pagans: *omnia purgat edax ignis.* Ovid Fast. Theod. q. 16. M. Others believe that the child was burnt to death in honour of Moloch, and in imitation of the Chanaanites. Psal. cv. 37; Deut. xxi. 10. The Carthaginians were required by Gelon, king of Syracuse, to lay aside this most barbarous custom. Phil. Apoph. Yet, "infants were publicly immolated to Saturn, in Africa, till the proconsulate of Tibertius, who ordered the oracles to be exposed on those same trees which shaded their crimes, as on votive crosses. This the soldiers, my countrymen, who executed the proconsul's orders, can testify; and still the sacred crime is perpetrated in secret." Tert. Apol. 8.—How tenacious are people of old errors! H.

VER. 5. *Then.* In punishment of such enormous crimes God first delivered Achaz into the hands of Rasin, (2 Par. xxviii. 5. Jer. in Isa. vii.) and afterwards Phacee destroyed 120,000 in one battle, and took 200,000 prisoners, whom the

prophet Oded persuaded him to release. Ibid. ver. 8, 11. Salien (A. C. 759) observes, that the two kings then joined their forces, and besieged Jerusalem the following year, but to no purpose. H. —Isaas was sent before the siege to encourage Achaz, and to promise the miraculous birth of the Messiah, as a sign that he should be delivered: and, to convince him of it the more, he foretold that the two kings should be destroyed before his own son should be able to say *father*. Isa. vii. 8, &c. Yet as Achaz did not still amend his life, God sent the same kings the following year (A. M. 3263) to lay waste the country. C.

VER. 6. *Juda.* Lit. Jews, Judæos, (H.) which is the first time we find this appellation. D. —Aila, or Eath, which had been taken by Ozias. Chap. xiv. 22. M. —It seems never to have belonged to Syria, as it was too far from Damascus. Instead of *Aram*, we should therefore probably read *Edom*, which words in Heb. are extremely similar, and have been often mistaken, (Judg. xi. 17. C.) particularly as we find that the *Edomites* took possession of the city. This latter word is indeed *Syrians* in Heb., &c. 11. —Josephus and others maintain that the Syrians seized and kept the place. But they were most likely only invited by the Idæmans to come to their assistance. C.

VER. 7. *Son, vassal, or under thy protection.* C. —*Saves me.* Achaz sinned by thus placing his confidence in man, after the prophet had given him such assurance from the Lord. M. —He has soon reason to repent of having brought this proud ally into his dominions, as he proved a great scourge (2 Par. xxviii. 20); no less than the Saxons did to the ancient Britons.

VER. 9. *Cyrene.* not in Egypt, where he had no power, but near the river Cyrenæ, (C.) in higher Media. Josephus. —Heb. "and took it and carried the inhabitants captives to Kir," (H.) whence the Syrians had come originally. Amos ix. 7.

VER. 10. *To meet,* and congratulate the king on his victory, and perhaps to divert him from proceeding any further. C. —But it was too late, ver. 7. H. —The same year Phacee hastened to defend his dominions, but was slain by Osee. Salien, A. C. 757.

VER. 11. *Priest,* or pontiff, as no other would have dared to make this innovation. Salien. —He was guilty of a great weakness; as the altar of Solomon had been so solemnly consecrated by God's presence. All changes in religion are dangerous. The Macabees behaved with far greater respect, with regard to the altar which had been profaned. 1 Mac. iv. 45. C.

did Urias, the priest, until king Achaz came from Damascus.

12 And when the king was come from Damascus, he saw the altar and worshipped it: and went up and offered holocausts, and his own sacrifice;

13 And offered libations, and poured the blood of the peace-offerings, which he had offered, upon the altar.

14 But the altar of brass that was before the Lord, he removed from the face of the temple and from the place of the altar, and from the place of the temple of the Lord: and he set it at the side of the altar towards the north.

15 And king Achaz commanded Urias, the priest, saying: Upon the great altar offer the morning holocaust, and the evening sacrifice, and the king's holocaust, and his sacrifice, and the holocaust of the whole people of the land, and their sacrifices, and their libations: and all the blood of the holocaust, and all the blood of the victim, thou shalt pour out upon it: but the altar of brass shall be ready at my pleasure.

16 So Urias, the priest, did according to all that king Achaz had commanded him.

17 And king Achaz took away the graven bases, and the laver that was upon them: and he took down the sea from the brazen oxen that held it up, and put it upon a pavement of stone.

18 The *musach* also for the sabbath, which he had built in the temple: and the king's entry from without, he turned into the temple of the Lord, because of the king of the Assyrians.

19 Now the rest of the acts of Achaz which he did, are they not written in the Book of the words of the days of the kings of Juda?

20 And Achaz slept with his fathers, and was buried with them in the city of David, and Ezechias, his son, reigned in his stead.

CHAP. XVII.

The reign of Osee. The Israelites, for their sins, are carried into captivity: other inhabitants are sent to Samaria, who make a mixture of religions.

• 2 Par. xxviii. 27.—A. M. 3274, A. C. 750.

VER. 12. *And worshipped.* Heb. simply, "and the king approached to the altar, and offered on it (13) his holocaust and his meat (or flour) offering, and poured his drink-offering, and the blood of his peace-offerings, upon the altar." H.—He dedicated it with all sorts of sacrifices, forbidding any other to be used in the temple. But shortly after he shut up the temple entirely. 2 Par. xxviii. 24, and xxix. 3. He offered sacrifices to idols upon this altar, (Abul.,) while the priests made use of the same altar to sacrifice to the true God, (ver. 15. M.) unlawfully.

VER. 14. *And from.* Heb. "from between the *new* altar and the house of," &c. H.—Achaz had placed his altar before that of Solomon: but he afterwards removed the latter from the right hand of the sanctuary to a corner of the court, on the north side. C.—In the midst of his distress he despised God; sacrificed to the gods of the Syrians, as more powerful and victorious than the Lord, pillaged the temple, which he shut up during the remainder of his reign, (H.) and erected altars for himself in all the corners of Jerusalem. 2 Par. xxviii. 24.

VER. 15. *Morning,* as prescribed in the law. Exod. xxix. 38. —*King's,* ordained for sin (Lev. iv. 22); or instituted by Solomon, who left a fund. H. 2 Par. viii. 12. M.—*Pleasure.* Heb. "to inquire about." H. I shall do what I think proper with it, M.

VER. 17. *Stone,* all out of avarice, (H.) and contempt of the Lord, who shamed him. M.—He took away the plates of brass, &c., from the doors, (C.) which Ezechias was forced to replace, (H.) and afterwards to take down for the Assyrian. Chap. xxviii. 16. C.

VER. 18. *Musach.* The covert, or pavilion, or tribune for the king. Ch.—Achaz would not have his ally to be in the court, but placed his throne in the temple. D.—Sept. "and the foundation of the chair he built in the house of the Lord." H.—Heb. "and the (*musach*) covert, or tribune of the sabbath, which they had built in the temple, and the king's entry without, he turned (H.) round (M.) from the temple, for the king of Assur." He despoiled these rich ornaments to gratify the Assyrian. H.—Solomon had built a most magnificent tribune, 2

IN the twelfth year of Achaz, king of Juda, Osee, the son of Ela, reigned in Samaria, over Israel, nine years

2 And he did evil before the Lord: but not as the kings of Israel that had been before him.

3 Against him came up Salmanasar, king of the Assyrians; and Osee became his servant, and paid him tribute.

4 And when the king of the Assyrians found that Osee, endeavouring to rebel, had sent messengers to Sua, the king of Egypt, that he might not pay tribute to the king of the Assyrians, as he had done every year, he besieged him, bound him, and cast him into prison.

5 And he went through all the land: and going up to Samaria, he besieged it three years.

6 And in the ninth year of Osee, the king of the Assyrians took Samaria, and carried Israel away to Assyria: and he placed them in Hala, and Habor, by the river of Gozan, in the cities of the Medes.

7 For so it was that the children of Israel had sinned against the Lord, their God, who brought them out of the land of Egypt, from under the hand of Pharaoh, king of Egypt; and they worshipped strange gods.

8 And they walked according to the way of the nations which the Lord had destroyed in the sight of the children of Israel, and of the kings of Israel: because they had done in like manner.

9 And the children of Israel offended the Lord, their God, with things that were not right: and built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they made them statues and groves on every high hill, and under every shady tree:

11 And they burnt incense there upon altars, after the manner of the nations which the Lord had removed from their face: and they did wicked things, provoking the Lord.

12 And they worshipped abominations, concerning which the Lord had commanded them that they should not do this thing.

• Infra, xviii. 9; Tob. i. 2.—A. M. 3283. Infra, xviii. 10.

Par. vi. 13. See chap. xi. 6. The *musach* of Juda, was the pulpit; from which the law was read. Isa. xxii. 8. The king's tribune was near the eastern gates which was only opened on the sabbath. Eze. xvi. 1.

VER. 19. *Book.* Heb. "in the chronicles;" or, "in the book of the annals." H.

VER. 20. *With them;* but not in the same sepulchre, on account of his impiety. 2 Par. xxviii. 27. C.—In the fifth year of his reign the Idumeans harassed the country, and in the sixth the Philistines took several towns (Sallen); so that he had a prey to enemies on all sides, and was memorable for nothing but impiety and disasters. H.

CHAP. XVII. VER. 1. *Twelfth.* Houbigant would substitute 14th, to make the dates agree, p. 113. See chap. xv. 30. H.—Till this time Osee had been tributary to the Assyrian monarch. Grotius.—Heb. may be. "in the 12th year . . . Osee . . . had reigned . . . nine years;" which is true. C.—He reigned as long afterwards, ver. 6. H.

VER. 3. *Salmanasar,* who is called Salman, or Salema (Osee x. 14); and Benmassar, in the Greek of Tob.

VER. 4. *Sua;* probably Sabachon, king of Ethiopia, who made himself master of Egypt, and burnt king Bocchoris alive. Herodotus (ii. 137, calls him Abacus. Jaquelot thinks that Sethon is meant, and that he was invaded by Sennacherib on account of this league with Osee. C.—*Prison,* after he had taken the city, (H.) which held out three years. This great city was then reduced to a heap of ruins, and so continued till after the captivity of the Jews, (1 Esd. iv. 17,) when it began to be peopled again.

VER. 6. *Medes.* See chap. xvi. 9. The great maxim and policy of these nations was to transport the conquered nations to a distant country, in order to prevent any revolts. C.

VER. 9. *Offended.* Heb. "They concealed (or spoke secretly. H.) works which were not right before the Lord" (C.); being guilty of hypocrisy or of blasphemy. H.—*Watchmen,* the meanest huts. T.—All was contaminated. C.—Towers were erected to guard the flocks from thieves. 2 Par. xxviii. 18. M.

13 And the Lord testified to them in Israel, and in Juda, by the hand of all the prophets and seers, saying: 'Return from your wicked ways, and keep my precepts, and ceremonies, according to all the law which I commanded your fathers: and as I have sent to you in the hand of my servants the prophets.

14 And they hearkened not, but hardened their necks like to the neck of their fathers, who would not obey the Lord, their God.

15 And they rejected his ordinances, and the covenant that he made with their fathers, and the testimonies which he testified against them: and they followed vanities, and acted vainly: and they followed the nations that were round about them, concerning which the Lord had commanded them that they should not do as they did.

16 And they forsook all the precepts of the Lord, their God: and made to themselves two molten calves, and groves, and adored all the host of heaven: and they served Baal,

17 And consecrated their sons, and their daughters, through fire: and they gave themselves to divinations, and soothsayings: and they delivered themselves up to do evil before the Lord, to provoke him.

18 And the Lord was very angry with Israel, and removed them from his sight, and there remained only the tribe of Juda.

19 But neither did Juda itself keep the commandments of the Lord, their God: but they walked in the errors of Israel, which they had wrought.

20 And the Lord cast off all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, till he cast them away from his face:

21 'Even from that time, when Israel was rent from the house of David, and made Jeroboam, son of Nabat, their king: for Jeroboam separated Israel from the Lord, and made them commit a great sin.

22 And the children of Israel walked in all the sins of Jeroboam, which he had done: and they departed not from them,

23 'Till the Lord removed Israel from his face, as he had spoken in the hand of all his servants, the prophets: and Israel was carried away out of their land to Assyria, unto this day.

24 And the king of the Assyrians brought people from Babylon, and from Cutha, and from Avah, and from Emath, and from Sepharvaim: and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And when they began to dwell there, they feared not the Lord: and the Lord sent lions among them, which killed them.

26 And it was told the king of the Assyrians, and it was said: The nations which thou hast removed, and made to dwell in the cities of Samaria, know not the ordinances of the God of the land: and the Lord hath sent lions among them: and behold they kill them, because they know not the manner of the God of the land.

27 And the king of the Assyrians commanded, saying: Carry thither one of the priests whom you brought from thence captive, and let him go, and dwell with them: and let him teach them the ordinances of the God of the land.

28 So one of the priests, who had been carried away captive from Samaria, came and dwelt in Bethel, and taught them how they should worship the Lord.

29 And every nation made gods of their own, and put them in the temples of the high places, which the Samaritans had made, every nation in their cities where they dwelt.

30 For the men of Babylon made Sochothbenoth: and the Cuthites made Nergel: and the men of Emath made Asima.

31 And the Hevites made Nebahaz, and Tharthac. And they that were of Sepharvaim burnt their children in fire, to Adramelech and Anamelech, the gods of Sepharvaim.

32 And nevertheless they worshipped the Lord. And

* Jer xxv. 5.—b 3 Kings xii. 19

* Jer xxv. 9

VER. 13. *Seers*. See 1 Kings ix. 9. M.—God never ceased to admonish the rebels. H. Jer. xxv. 5. M.

VER. 15. *Testimonies*. The ceremonial law was in memory of some great benefactions, as the sabbath was of the creation, and the whole law was given with great solemnity, in presence of witnesses. C.

VER. 17. *Free*. See chap. xv. 3. *Delivered*. Heb. "sold." 3 Kings xxi. 20; 1 Mac. i. 10. C.—*to provoke*. This was the consequence of their wickedness. W.

VER. 18. *Sight*, as objects of horror, cast away from the temple, and from the promised land.—*Tribe* or kingdom. See 3 Kings xii. 20. Israel began to be rejected by God when the schism took place. H. It was entirely lost when Salmanassar took the remnant into captivity. Some few were left; and these formed a part of the kingdom of Judah, on their returning to the service of the true God, 3 Par. xxiv. 1, while others fled into Egypt. Osee viii. 13, and ix. 3. C.

VER. 23. *Day*. If Esdras was the author of this book, as it is very probable, this observation would tend to show that much more favourably the Jews were treated than the kingdom of Israel, which was still, for the most part, in captivity. C.

VER. 24. *King*, Assaraddon, who led away the remnants of Israel, and fulfilled the prediction, Isa. vii. 8. D. *Babylon*, or the territory. These people had been lately conquered from the Babylonian empire, from Syria, &c.

VER. 25. *Lions*. The Sam. Chronicle says the fruits, though beautiful to the eye, were of a poisonous quality. C.—These nations had not been accustomed to fear the Lord in their own country: but God was more offended when they exercised their idolatrous worship in that land, which he had chosen as a particular manner for himself. M.—He suffers wickedness and infidelity to prevail to a certain point; but when his patience is exhausted (C.) all nature fights for him against the wicked. H.

VER. 20. *King*; Assaraddon. 1 Esd. iv. 2. They did not send as soon as they came into the country.

VER. 27. *Let him*. Heb., Chal., Sept., "them go." Probably more went, but one was of superior dignity. He might have been priest of the golden calves, as none of the priests of Jerusalem had yet been taken. Hence he taught the Samaritans to join the worship of God with that of idols. H.—The Samaritans have retained the Pentateuch in the Phœnician character, while the Jews have sensibly adopted the Chaldee during their captivity. On some occasions these people have boasted of their descent from the patriarchs. John iv. 12, and 20. But in times of danger they have confessed their true origin. Joseph. ix. fin. and xii. 5.

VER. 28. *Bethel*. Garizim was not then honoured with the temple, as the Samaritans would pretend. Chron. They wished to join in building that at Jerusalem, under Esdras. C.

VER. 29. *Dwelt*. This impure service did not deserve a mitigation of the late chastisement. But God often punishes in this world (H) to manifest his glory, (Jo. ix. 3,) and appears to display his power (C.) and goodness. H.—He had sufficiently convinced these nations of his dominion over all.

VER. 31. *Hevites*, who came from Ava.—*Nebahaz*. "Nebho the seeing, or living and possessing." Nebho was a famous idol of Babylon.—*Tharthac*; perhaps ear, prince, Sak, or Sesac (Jer. xxv. 26, and li. 41,) the sun, &c.—*Adramelech*, "the magnificent king," and *Anamelech*, "the king of clemency," may denote the sun and moon; as these were the divinites commonly adored in the East, under various names. The same victims were offered to these as to Moloch and Saturn; whence we may infer that they were the same idols. S. Jerom translates the work of Eusebius on the Heb., (C.) and places without any disapprobation of his opinion, that Sochoth-benoth, &c., were the names of towns which the people built in Samaria. H.

VER. 32. *Worshipped*, or appeared to worship; for true religion admits of no

they made to themselves, of the lowest of the people, priests of the high places, and they placed them in the temples of the high places.

33 And when they worshipped the Lord, they served also their own gods, according to the custom of the nations out of which they were brought to Samaria:

34 Unto this day they followed the old manner: they fear not the Lord, neither do they keep his ceremonies, and judgments, and law, and the commandment, which the Lord commanded the children of Jacob, whom he surnamed Israel:*

35 With whom he made a covenant, and charged them, saying: You shall not fear strange gods, nor shall you adore them, nor worship them, nor sacrifice to them.

36 But the Lord, your God, who brought you out of the land of Egypt, with great power, and a stretched-out arm, him shall you fear, and him shall you adore, and to him shall you sacrifice.

37 And the ceremonies, and judgments, and law, and the commandment, which he wrote for you, you shall observe to do them always: and you shall not fear strange gods.

38 And the covenant that he made with you, you shall not forget: neither shall ye worship strange gods,

39 But fear the Lord, your God, and he shall deliver you out of the hand of all your enemies.

40 But they did not hearken to ^{is}, but did according to their old custom.

41 So these nations feared the Lord, but nevertheless served also their idols: their children also, and grandchildren, as their fathers did, so do they unto this day.

CHAP. XVIII.

The reign of Ezechias: he abolisheth idolatry, and prospereth. Sennacherib cometh up agaⁿst him: Rab^saces soliciteth the people to revolt, and blasphemeth the Lord.

IN the third year of Osee, the son of Ela, king of Israel, reigned Ezechias, the son of Achaz, king of Juda.

2 He was five and twenty years old when he began to

* Gen. xxxii. 28—2 Par. xxviii. 27 and xxx. 1—A. M. 3277, A. C. 727
A. M. 3278

inse 200 W.—Lowest. This expression sometimes means the most noble. H.—But the priests were chosen from the midst of the people, without examination. They employed the priest whom the king had sent for the worship of the true God, whilst others were appointed to serve the idols. C.

VER. 34. *His ceremonies.* Heb. "they fear not the Lord, neither do they after their statutes." Prot. H.—This involves a sort of contradiction, unless we explain it of the Israelites; though they had not been mentioned before. There is a confusion in the original text, and ver. 41 seems to require that we should understand it in this manner, as the Chaldeans would hardly be blamed for neglecting a thing of which they had before no knowledge. The Israelites are justly blamed for obstinately continuing in their prevarication, even in the midst of their captivity. The Syr. and Arab. translate, "The Israelites have been forced to leave their country, because they have abandoned the Lord; and they have not obeyed his laws, his precepts, and his ordinances, which he gave to." &c. Many adopt this explanation. Jun., Vatab., &c. C. Sept. make these people unite the true and the false worship, as ver. 41. "They did according to their judgment. These fear, and do according to their justifications (*δικαιώματα*), and decision, and according to the law," &c. H.

CHAP. XVIII. VER. 1. *Third*, far advanced, as he was associated by his father in the last year of his reign. C.; or three years before its termination. D.

VER. 3. *Good*; opening the temple, celebrating the Passover with extraordinary magnificence, &c. He had invited people from all Israel, and at their return they broke many statues. Ezechias provided for the subsistence of the Levitical tribe, by ordering the laws to be put in execution in their favour. 2 Par. xxx. and xxxi.

VER. 4. *Groves.* The people were now more obedient, being terrified at the chastisement of Israel, (C.) though Samaria was not taken till the sixth year of this good king; who carried his reform further than most of his predecessors, H., in destroying the high places which had been unholyly (C.) retained as

reign: and he reigned nine and twenty years in Jerusalem: the name of his mother was Abi, the daughter of Zacharias.

3 And he did that which was good before the Lord, according to all that David, his father, had done.

4 He destroyed the high places, and broke the statues in pieces, and cut down the groves, and broke the brazen serpent,* which Moses had made: for till that time the children of Israel burnt incense to it: and he called its name Nohestan.

5 He trusted in the Lord, the God of Israel: so that after him there was none like him among all the kings of Juda, nor any of them that were before him:

6 And he stuck to the Lord, and departed not from his steps, but kept his commandments, which the Lord commanded Moses.

7 Wherefore the Lord also was with him, and in all things, to which he went forth, he behaved himself wisely. And he rebelled against the king of the Assyrians, and served him not.

8 He smote the Philistines as far as Gaza, and all their borders, from the tower of the watchmen to the fenced city.

9 In the fourth year of king Ezechias, which was the seventh year of Osee, the son of Ela, king of Israel, Salmanasar, king of the Assyrians, came up to Samaria, and besieged it,

10 And took it. For after three years, in the sixth year of Ezechias, that is, in the ninth year of Osee, king of Israel, Samaria was taken:†

11 And the king of the Assyrians carried away Israel into Assyria, and placed them in Hala, and in Habor, by the rivers of Gozan, in the cities of the Medes:

12 Because they hearkened not to the voice of the Lord, their God, but transgressed his covenant: all that Moses, the servant of the Lord, commanded, they would not hear, nor do.

13 In the fourteenth year of king Ezechias, Senna

* Sam. xxi. 9—Supra, xvii. 4. Tob. i. 2—A. M. 3253.
2 Par. xxxii. 1, Eccl. xiv. 20, Isa. xxxvi. 1

consecrated to the true God. See ver. 22. H.—Yet Josias had still some to remove. M.—*Nohestan*, that is, *their brass*, or *a little brass*. So he called it in contempt, because they had made a god of it. C.—Before, this image had been treated with due respect. When any relic or image becomes an occasion of abuse in the Catholic Church, it is thus taken away, or the error is otherwise corrected. See S. Aug. de C. x. 8. Ser. 14 de Verb. Ap., &c. W.

VER. 5. *Like him.* Ezechias was remarkable for many excellent qualities. Yet we must not push these comparisons too far, contrary to the intention of the sacred writers. The same eulogium is given to Josias, (chap. xxxii. 25,) and David seems to be preferred. Chap. xix. 34. These three are particularly commended. Eccl. xlv. 5. C.—Their virtues were certainly different in some respects. T.

VER. 7. *Wisely.* Heb. "with success." Syr., &c., "he was victorious wherever he went." *Rebelled.* The Assyrian assumed an undue authority in consequence of the words of Achaz, (chap. xvi. 7.) and arrogated to himself the authority of doing what he pleased with the people, ver. 32. Ezechias having formed various alliances, judged it necessary to make some reserves. Yet the prophet Isaiah (xxx. 1) commends him for applying to the Egyptians. C.

VER. 13. *Sennacherib's* expeditions in Egypt and Asia are mentioned by Herodotus (i. 141) and Berosus, (Joseph. x. 1,) but they do not say that he passed further than Pelusium, (C.) the frontier on the Egyptian side of Palestine. H.—While he was before Lachis, Ezechias, dreading the horrors of war, purchased a peace: but the tyrant soon after sent to require him to surrender at discretion, and in the meantime he went to besiege Lebna, where his envoys found him, having received no answer from the king of Juda. The haughty Assyrian being obliged to go to meet the king of Chus, sent insolent letters to Ezechias, but the latter was assured that all his menaces were to be despised and on the same night that Sennacherib left Lebna the angel destroyed 185,000 of his men. C.

cherib, king of the Assyrians, came up against the fenced cities of Juda, and took them.

14 Then Ezechias, king of Juda, sent messengers to the king of the Assyrians, to Lachis, saying: I have offended, depart from me: and all that thou shalt put upon me, I will bear. And the king of the Assyrians put a tax upon Ezechias, king of Juda, of three hundred talents of silver, and thirty talents of gold.

15 And Ezechias gave *him* all the silver that was found in the house of the Lord, and in the king's treasures.

16 At that time Ezechias broke the doors of the temple of the Lord, and the plates of gold which he had fastened on them, and gave them to the king of the Assyrians.

17 And the king of the Assyrians sent Tharthan, and Rabsaris, and Rabsaces, from Lachis, to king Ezechias, with a strong army, to Jerusalem: and they went up and came to Jerusalem, and they stood by the conduit of the upper pool, which is in the way of the fuller's field.

18 And they called for the king: and there went out to them Eliacim, the son of Helcias, who was over the house, and Sobna, the scribe, and Joabe, the son of Asaph, the recorder.

19 And Rabsaces said to them: Speak to Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence, wherein thou trustest?

20 Perhaps thou hast taken counsel, to prepare thyself for battle. On whom dost thou trust, that thou darest to rebel?

21 Dost thou trust in Egypt, a staff of a broken reed, upon which if a man lean, it will break and go into his hand, and pierce it? so is Pharaoh, king of Egypt, to all that trust in him.

22 But if you say to me: We trust in the Lord, our God: is it not he, whose high places and altars Ezechias hath taken away: and hath commanded Juda and Jerusalem: You shall worship before this altar in Jerusalem?

23 Now, therefore, come over to my master, the king of the Assyrians, and I will give you two thousand horses, and see whether you be able to have riders for them.

^a *Infra*, xix. 18, *Isa.* x. 9, and xxxviii. 17

24 And how can you stand against one lord of the least of my master's servants? Dost thou trust in Egypt for chariots and for horsemen?

25 Is it without the will of the Lord that I am come up to this place to destroy it? The Lord said to me: Go up to this land, and destroy it.

26 Then Eliacim, the son of Helcias, and Sobna, and Joabe, said to Rabsaces: We pray thee, speak to us, thy servants, in Syriac: for we understand that tongue: and speak not to us in the Jews' language, in the hearing of the people that are upon the wall.

27 And Rabsaces answered them, saying: Hath my master sent me to thy master, and to thee, to speak these words, and not rather to the men that sit upon the wall, that they may eat their own dung, and drink their urine with you?

28 Then Rabsaces stood, and cried out with a loud voice in the Jews' language, and said: Hear the words of the great king, the king of the Assyrians.

29 Thus saith the king: Let not Ezechias deceive you: for he shall not be able to deliver you out of my hand.

30 Neither let him make you trust in the Lord, saying: The Lord will surely deliver us, and this city shall not be given into the hand of the king of the Assyrians.

31 Do not hearken to Ezechias. For thus saith the king of the Assyrians: Do with me that which is for your advantage, and come out to me: and every man of you shall eat of his own vineyard, and of his own fig-tree: and you shall drink water of your own cisterns,

32 Till I come, and take you away, to a land, like to your own land, a fruitful land, and plentiful in wine, a land of bread and vineyards, a land of olives, and oil, and honey, and you shall live, and not die. Hearken not to Ezechias, who deceiveth you, saying: The Lord will deliver us.

33 Have any of the gods of the nations delivered their land from the hand of the king of Assyria?

34 ^aWhere is the god of Emath, and of Arphad? where is the god of Sepharvaim, of Ana, and of Ava? ^bhave they delivered Samaria out of my hand?

^b *Supra*, xvii. 24.

VER. 14. *Offended*, and been imprudent. M. — *Go'd*, so that the value of each was equal. D. — Josephus reads, "or thirty," as if that quantity of gold would suffice. H. — The talent contains 3000 sicles. M.

VER. 17. *Tharthan*, or *Thathana*, (1 *Esd.* v. 3,) and in the Greek of *Isa.* xx. 1, means "the president of tributes," or presents. The two other names denote "the chief eunuch," and "the chief butler," and are not proper names. These officers were sent at the head of a strong army to Jerusalem — *Fell*, by the torrent Cedron, to the east. There they defied the king, or perhaps he laboured to persuade him to come out, that they might seize his person. C. — They came in a military capacity, rather than as ambassadors.

VER. 18. *House* Josephus says "procurator of the palace or kingdom." — The house often refers to the temple, when placed without any explanation. a. *xxii.* 15. C. — Eliacim was prefect of the prætorium, (Salon,) or grand master of the palace. He was richly dressed and possessed a great authority over the people. — *Scribe* See *Judg.* vii. 14. This Sobna, according to St. Jerom, is different from the one who was over the house in the days of Manasses, before Eliacim was restored to his office. (C.) unless he also was a different person. T.

VER. 22. *Jerusalem*. Many were perhaps displeased at this injunction, and Rab-saces endeavours to excite them to revolt, and insinuates (C.) that the king had made God his enemy, (H.) and must expect punishment from him. Theod. in *Isa.* xxxvi. 5. He perhaps was ignorant that these altars were contrary to his law. M.

VER. 23. *Over*. Josephus insinuates that it is a challenge to fight, and that Rab-saces was so confident of victory, that he made this contemptuous proposal, (H.) knowing that the subjects of Ezechias were not good horsemen, (C.) or that they were comparatively (H.) so few in number. M. — Heb. "agree, or give pledges to my master."

VER. 25. *Destroy*. Prosperity renders a man insolent, and the passions blind

him. C. — God only used Sennacherib as a rod to chastise his people. M. — The most wicked often represent themselves as the executioners of God's will, and attribute their ambition to his decrees. H. — God did not order the Assyrians to destroy the land: he rather threatened to destroy them. *Isa.* xxxvii. 2 *Par.* xxxii. W.

VER. 26. *Syriac*, or Chaldee language, which was spoken at the Assyrian court. 1 *Esd.* iv. 7; *Dan.* ii. 4. Rab-saces was acquainted with both the languages; as the Jews say he was an apostate, when they infer from this passage, and from the legates' tearing their clothes when they heard him blaspheme; as they pretend this was only done when blasphemy came from the mouth of an Israelite. Grotius. — But these reasons are very weak. C. — The like was practised when any thing terrifying was heard, ver. 37. H. — The reasons why the legates desire Rab-saces not to speak in a language which the common soldiers understood, was to prevent them from showing their indignation by shooting at him, or out of fear lest they should be induced to cause some sedition. M.

VER. 27. *With you*. Insolent bravado! whence some have inferred the probability of pigeons' dung being really eaten. Chap. vi. 25. C. — Rab-saces threatened them with all the horrors of famine, so that they should eat such things, if they refuse to give up the city. M.

VER. 32. *Till*. Sennacherib will remove you to another country, but it will be as good as this. He requires you to surrender at discretion. C. — *Deliver us*. This will not be in his power, no more than it was in that of the other tutelary gods. M.

VER. 34. *Emath*, Emesa. — *Arphad*, or Arad, an island and city on the continent, (C.) near Tyre. — *Of Ana*, &c., "of" is not expressed in the Vulg. (H.) and it may be explained as if Ana and Ava were idols of Sepharvaim. M. — Be they are commonly supposed to be cities. H. — *Ana* is probably a city, (D.) but on both sides of the Euphrates, four days' journey from Bagdad. *Isa.* does no

35 Who are they among all the gods of the nations that have delivered their country out of my hand, that the Lord may deliver Jerusalem out of my hand?

36 But the people held their peace, and answered him not a word: for they had received commandment from the king that they should not answer him.

37 And Eliacim, the son of Helcias, who was over the house, and Sobna, the scribe, and Joahe, the son of Asaph, the recorder, came to Ezechias, with their garments rent, and told him the words of Rabsaces.

CHAP. XIX.

Ezechias is assured of God's help by Isaias, the prophet. The king of the Assyrians still threateneth and blasphemeth. Ezechias prayeth, and God promiseth to protect Jerusalem. An angel destroyeth the army of the Assyrians: their king returneth to Nimve, and is slain by his own sons.

AND^a when king Ezechias heard these words, he rent his garments, and covered himself with sackcloth, and went into the house of the Lord.

2^b And he sent Eliacim, who was over the house, and Sobna, the scribe, and the ancients of the priests, covered with sackcloths, to Isaias, the prophet, the son of Amos.

3 And they said to him: Thus saith Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy: the children are come to the birth, and the woman in travail hath not strength.

4 It may be the Lord, thy God, will hear all the words of Rabsaces, whom the king of the Assyrians, his master, hath sent to reproach the living God, and to reprove with words, which the Lord, thy God, hath heard: and do thou offer prayer for the remnants that are found.

5 So the servants of king Ezechias came to Isaias.

6 And Isaias said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid for the words which thou hast heard, with which the servants of the king of the Assyrians have blasphemed me.

7 Behold I will send a spirit upon him, and he shall hear a message, and shall return into his own country, and I will make him fall by the sword in his own country.

8 And Rabsaces returned, and found the king of the Assyrians besieging Lobna: for he had heard that he was departed from Lachis.

9 And when he heard say of Tharaca, king of Ethiopia: Behold, he is come out to fight with thee: and was going against him, he sent messengers to Ezechias, saying:

10 Thus shall you say to Ezechias, king of Juda: Let

not thy God deceive thee, in whom thou trustest: and do not say: Jerusalem shall not be delivered into the hands of the king of the Assyrians.

11 Behold, thou hast heard what the kings of the Assyrians have done to all countries, how they have laid them waste: and canst thou alone be delivered?

12 Have the gods of the nations delivered any of them, whom my fathers have destroyed, to wit, Gozan, and Haran, and Reseph, and the children of Eden, that were in Thelassar?

13 Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, and of Ana, and of Ava?

14 And when Ezechias had received the letter of the hand of the messengers, and had read it, he went up to the house of the Lord, and spread it before the Lord,

15 And he prayed in his sight, saying: O Lord God of Israel, who sittest upon the cherubims, thou alone art the God of all the kings of the earth: thou madest heaven and earth:

16 Incline thy ear, and hear: open, O Lord, thy eyes, and see: and hear all the words of Sennacherib, who hath sent to upbraid unto us the living God.

17 Of a truth, O Lord, the kings of the Assyrians have destroyed nations, and the lands of them all.

18 And they have cast their gods into the fire: for they were not gods, but the works of men's hands, of wood and stone, and they destroyed them.

19 Now therefore, O Lord, our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, the only God.

20 And Isaias, the son of Amos, sent to Ezechias, saying: Thus saith the Lord, the God of Israel: I have heard the prayer thou hast made to me concerning Sennacherib, king of the Assyrians.

21 This is the word that the Lord hath spoken of him: The virgin, the daughter of Sion, hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath wagged her head behind thy back.

22 Whom hast thou reproached, and whom hast thou blasphemed? against whom hast thou exalted thy voice, and lifted up thy eyes on high? against the holy one of Israel.

23 By the hand of thy servants thou hast reproached

^a Isa. xxxvii. 1.

^b A. M. 3294, A. C. 710.

specify these cities in the parallel passage, but they are found in the letter addressed to Ezechias. Isa. xxxvii. 13.—*Samaria*, or the inhabitants who had come from distant parts, and had perhaps revolted. We do not, however, find that Sennacherib had conquered them, nor does he pretend that all these conquests were made by himself. C.—He gives part of the honour to his ancestors. Chap. xix. 12; 2 Par. xxxii. 13. But he asserts that all the gods of the respective countries of Samaria, &c., had yielded to his superior force. H.

VER. 36. *The people.* The three legates, (C.) Isa. xxxvi. 21. *And they held their peace.* H.

VER. 37. *Rent*, as was customary on such dismal occasions. Joakim is reprehended for not showing this mark of consternation, when he heard the dreadful predictions of Jeremiah, xxxvi. 24. C.

CHAP. XIX. VER. 3. *Blasphemy.* The enemy insults over us (C.) and over God. H.

VER. 4. *It may.* Lit. "if perhaps the Lord hear." H.—*Found.* After such devastation has been made in the country, particularly by carrying away the ten tribes, (C.) Ezechias recommends the kingdom to the prayers of the prophet; as we are exhorted to have recourse to the intercession of the saints. H.

VER. 7. *Upon him*, so that he shall be eager enough to return, (C.) being filled with consternation at the approach of Tharaca, (M.) and at the destruction

of his men by an angel, ver. 35. H.—Lachis and Lobna were both in the mountains of Juda, to the south of Jerusalem. Jos. x. 31. C.

VER. 9. *When he*, Sennacherib, though it would seem to refer to Rabsaces. H.—*Tharaca*, called Thearenon by Strabo, (i. and xv. p. 653,) extended his conquests as far as the Pillars of Hercules. Megasthenes.—The Egyptians seem to have called him Sethon, and assert that the god (Vulcan) appeared to him on the approach of Sennacherib, assuring him of his protection. He encamped near Pelusium, where the enemy's army on its arrival was infested with rats, which destroyed their armour, and made them an easy prey. Herodot. ii. 141. It is probable that Tapanes, near Pelusium, was the capital city of Tharaca. Isa. xviii., and xxx. 4. He does not appear to have joined battle with Sennacherib, whose army was destroyed on its march, (ib. x. 24,) the very night that the prophet promised Ezechias a deliverance.

VER. 12. *Gozan*, in Less Armenia, *Haran* and *Reseph*, in Palmyrene Syria. *Thelassar*, or Syria. They were nations not very remote, See chap. xviii. 34. C.

VER. 14. *Before the Lord*, to move him to revenge his own cause, (H.) and to show that he looked upon the Lord as a father, with the utmost confidence (M.) and resignation.

VER. 21. *Virgin.* The few who adhere to the Lord despise all idols and their votaries. W.—*Of Sion* and *of Jerusalem* may denote those places. C.

the Lord, and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus, and have cut down its tall cedars, and its choice fir-trees. And I have entered into the furthest parts thereof, and the forest of its Carmel.

24 I have cut down, and I have drunk strange waters, and have dried up with the soles of my feet all the shut-up waters.

25 Hast thou not heard what I have done from the beginning? from the days of old I have formed it, and now I have brought it to effect: that fenced cities of fighting men should be turned to heaps of ruins:

26 And the inhabitants of them were weak of hand, they trembled and were confounded, they became like the grass of the field, and the green herb on the tops of houses, which withered before it came to maturity.

27 Thy dwelling, and thy going out, and thy coming in, and thy way I knew before, and thy rage against me.

28 Thou hast been mad against me, and thy pride hath come up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way by which thou camest.

29 And to thee, O Ezechias, this shall be a sign: *Eat this year what thou shalt find: and in the second year, such things as spring of themselves: but in the third year sow and reap: plant vineyards, and eat the fruit of them.

30 And whatsoever shall be left of the house of Juda, shall take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and that which shall be saved out of Mount Sion: the zeal of the Lord of hosts shall do this.

32 Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it.

33 By the way that he came he shall return: and into this city he shall not come, saith the Lord.

34 And I will protect this city, and will save it for my own sake, and for David, my servant's sake.

35 *And it came to pass that night, that an angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty five thousand. And when he arose early in the morning, he saw all the bodies of the dead.

36 And Sennacherib, king of the Assyrians, departing, went away, and he returned and abode in Ninive.

37 *And as he was worshipping in the temple of Nes-roch, his god, Adramelech, and Sarasar, his sons, slew him with the sword, and they fled into the land of the Armenians, and Asarhaddon, his son, reigned in his stead.

CHAP. XX.

Ezechias being sick, is told by Isaias that he shall die: but, praying to God, he obtaineth longer life, and in confirmation thereof receiveth a sign by the sun's returning back. He sheweth all his treasures to the ambassadors of the king of Babylon. Isaias reproving him for it, foretelleth the Babylonish captivity.

IN *those days Ezechias was sick unto death: and Isaias, the son of Amos, the prophet, came and said to him: Thus saith the Lord God: Give charge concerning thy house, for thou shalt die, and not live.

2 And he turned his face to the wall, and prayed to the Lord, saying:

3 I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is pleasing before thee. And Ezechias wept with much weeping.

4 And before Isaias was gone out of the middle of the court, the word of the Lord came to him, saying:

5 Go back, and tell Ezechias, the captain of my people: Thus saith the Lord, the God of David, thy father: I have heard thy prayer, and I have seen thy tears: and

* Isa. xxxvii. 36.—Tob. i. 21; Eccl. xlviii. 24; Isa. xxxvii. 36; 1 Mac. vii. 41; 2 Mac. viii. 19.

VER. 23. *Carmel.* A pleasant fruitful hill in the forest. These expressions are figurative, signifying, under the names of mountains and forests, the kings and provinces whom the Assyrians had triumphed over. Ch.—He must have passed by Libanus, and might boast of this exploit. Other proud words to the same purpose are mentioned Isa. x. 9, and xxxiii. 9. He had made himself master of Mount Carmel, as well as of Libanus. C.

VER. 24. *Strange waters*, which did not run in my original dominions, (H.) or which were found by opening springs before unknown.—*Shut-up*, with mounds of earth, or in the banks of rivers.

VER. 25. *I have formed it, &c.* All thy exploits, in which thou takest pride, are no more than what I have decreed; and are not to be ascribed to thy wisdom or strength, but to my will and ordinance: who have given to thee to take and destroy so many fenced cities, and to carry terror wherever thou comest.—*Ruins.* Literally, "ruin of hills." Ch.—Prot. "Now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps." H.

VER. 27. *In.* All thy actions. M.—*I know*, or disposed of, for wise purposes. Nothing shows more forcibly the dominion of God, even over the most impious. They cannot frustrate the Divine decrees.

VER. 28. *Ring*, or hook, like that with which fishes are taken. C.—*Bit.* Prot. bridle, (H.) or a sort of muzzle. M.—I will treat thee like a furious beast.—*Camest*, without having effected what thou hadst designed. H.

VER. 29. *O Ezechias* is not in Heb. or Sept., but they show the sense. H.—*Second*, which was a sabbatical year. Usher. T.—We elsewhere find signs given as a proof of past events, and that they were from God, who enabled his prophet to foretell both. Exod. iii. 12; Isa. viii. 4. Thus three things are proved. 1. That the prophet is truly animated with the Divine Spirit. 2. That God is the author of the miracle. 3. As also of the sign which follows it, particularly if the sign be likewise miraculous. It was of the utmost importance that the people should be convinced that all proceeded from the hand of Providence, in the overthrow of Sennacherib. C.—*Such things*. Isaias (xxxvii. 36) specifies apples, as they also supplied the people with food. M.

VER. 31. *Sion.* These shall repopulate the land. In a higher sense, the Christian Church was propagated by the few Jews who believed. C.—*Zeal*, or ardent love. M.

* Tob. i. 24.—2 Par. xxxii. 24; Isa. xxxviii. 1. A. M. 3261, A. C. 713.

VER. 32. *About it*, as was then the custom in besieging cities. Josephus and others suppose that Sennacherib's army was destroyed before Jerusalem. But it seems more probable it fell on the road to Egypt, ver. 7. The camp, which is still shown, might be that of Rabshacos. Chap. xviii. 17. C.

VER. 34. *Own sake*, who have chosen this city for my sanctuary. M.—*David.* Here again we behold the influence of the saints with God. H.

VER. 35. *Night* following the prediction of Isaias, (C.) or that memorable night which would be so terrible to the Assyrians after three years, ver. 29. Thus we read, in that day, &c., Isa. xxxvi. M.—*The exterminating angel*, (Exod. xi. 4. C. an evil spirit, (Psal. cxviii. 49.) or the guardian of the synagogue. Abulensis.—*When he*, Sennacherib. Heb., &c. "when they," his few attendants who were spared to announce this judgment (Isa. xxxvii. 36. C.); or when the inhabitants of Jerusalem arose. H.

VER. 37. *Nes-roch.* Josephus calls both the idol and the temple Arasces. Sennacherib persecuted the Israelites for 45 (Greek 55) days. Tob. i. 21.—*Sons*, as the Jews suppose they were destined for victims by their father, and got beforehand with him. S. Jer. in Isa. x. C.—*Armenia.* So the Prot. translate *Ararat*, (H.) where Noe's ark rested. This nation has been esteemed very warlike, and has always asserted its liberty.

CHAP. XX. VER. 1. *Days*, before the destruction of Sennacherib's army (ver. 6. M.); though some suppose that Ezechias was afflicted with sickness, because he had not shown sufficient gratitude for his deliverance. 2 Par. xxxii. 24. Euseb. and S. Jerom. in Isa. xxxix. C.—But it might be sent only to purify him the more, &c. M.—He fell ill the same year that the Assyrian invaded his dominions. Ver. 6, and chap. xviii. 13. The nature of his disorder is not fully known. C.—*Unto death*, of an illness which would naturally have proved mortal; as that of Benadad was the reverse. Chap. viii. 10.

VER. 3. *Before thee.* The saints of the old law frequently mention their good works, (Psal. vii. 9, &c.; 2 Esd. xiii. 14,) which is less common in those of the new. When God rewards our good works, he only crowns his own gifts. C.—Ezechias had sincerely desired to please God, though he might have given way to some imperfections, ver. 1. H.

VER. 5. *Day*, dating from the time when Isaias spoke. Tostat.—This showed that the cure was miraculous, and not effected by natural remedies only. T.

behold I have healed thee: on the third day thou shalt go up to the temple of the Lord.

6 And I will add to thy days fifteen years: and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect this city for my own sake, and for David, my servant's sake.

7 And Isaias said: Bring me a lump of figs. And when they had brought it, and laid it upon his boil, he was healed.

8 And Ezechias had said to Isaias: What shall be the sign that the Lord will heal me, and that I will go up to the temple of the Lord the third day?

9 And Isaias said to him: This shall be the sign from the Lord, that the Lord will do the word which he hath spoken: Wilt thou that the shadow go forward ten lines, or that it go back so many degrees?

10 And Ezechias said: It is an easy matter for the shadow to go forward ten lines: and I do not desire that this be done, but let it return back ten degrees.

11 And Isaias, the prophet, called upon the Lord, and he brought the shadow ten degrees backwards by the lines, by which it had already gone down in the dial of Achaz.

12 *At that time Berodach Baladan, the son of Baladan, king of the Babylonians, sent letters and presents to Ezechias: for he had heard that Ezechias had been sick.

13 And Ezechias rejoiced at their coming, and he showed them the house of his aromatical spices, and the gold, and the silver, and divers precious odours, and ointments, and the house of his vessels, and all that he had in his treasures. There was nothing in his house, nor in all his dominions, that Ezechias showed them not.

14 And Isaias, the prophet, came to king Ezechias,

* Isa. xxxix. 1.—A. M. 3306, A. C. 698.

VER. 6. *Assyrians.* It is commonly supposed that this alludes to Sennacherib. But it might refer to his son, who was sending an army. Isa. xx. 1. We ought not to alter the scriptural order of the transactions without cogent reasons.

VER. 8. *Sign.* He is not incredulous, but gives the prophet an occasion of declaring by what authority he spoke thus. H.

VER. 10. *Lines,* according to the usual course of the sun. An instantaneous motion of this kind would, in reality, be as difficult as the retrogradation. But it might not strike the people so much. H.—Some take the lines to designate hours. But the sun is never up twenty hours in that country; and it must have been at such a height, as that it might appear visibly to recede, or to go forward, ten lines. We may therefore suppose that they consisted only of half hours, (T.) or less. C.—The silence of profane historians respecting this miracle is of little consequence. Herodotus (ii. 142) seems to hint at it, as well as at that under Josue (x.); being informed "by the Egyptians, that during 10,340 years the sun had risen four times in an extraordinary manner. It had risen twice where it ought naturally to set, and had set as often where it should rise." He might have said, more simply, that the sun had twice gone back. See Solin, 45. C.—S. Dion. Areop. ep. 7, ad Polycarp.

VER. 11. *Dial,* Heb. also, "steps." S. Jerom confesses that he followed Sym. in Isa. xxxviii. 7. Whether this dial resembled one of ours, (Grotius,) or was made in the form of steps, (S. Cyr. hom. 3, in Isaias, &c.) or rather of a half globe, (C) after the Babylonian fashion, (Vitruv. ix. 9) is not clear. Some have asserted that hours were not known to the Hebrews before the captivity. Usher, A. 3291.—But Toby, (xii. 22,) who wrote at Nineve, under the reign of Manasses, clearly speaks of them. The Egyptians pretend that they invented water hour-glasses. But the invention of dials is attributed to the Chaldees, from whom Anaximander introduced them among the Greeks, under the reign of Cyrus. He died A. 3457.—Achaz had much to do with Therglathphalasar (chap. xvii. 8); and probably obtained this curiosity from the same country. In more ancient times people measured time by the length of their shadow, and were invited to a feast at such a foot in the same manner as we should invite for such an hour. Paladini, Rustic. 12. C.—Till the year of Rome 595, when Naisica dedicated the first water hour-glass, the Romans knew not how the time passed on cloudy days. Pliny vii. 60; Vitruvius ix. 9.

VER. 12. *Berodach, or Merodac Baladan.* Isa. xxxix. 1. C.—The latter was his father, the famous Nabonassar. D. *Letters, or books.* Isa.—*Sick.* They came to congratulate him on his recovery, and also (M.) to inquire of the wonder

and said to him: What said these men? or from whence came they to thee? And Ezechias said to him: From a far country, they came to me out of Babylon.

15 And he said: What did they see in thy house? Ezechias said: They saw all the things that are in my house: There is nothing among my treasures that I have not showed them.

16 And Isaias said to Ezechias: Hear the word of the Lord.

17 Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord.

18 And of thy sons also that shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon.

19 Ezechias said to Isaias: The word of the Lord, which thou hast spoken, is good: let peace and truth be in my days.

20 And the rest of the acts of Ezechias, and all his might, and how he made a pool, and a conduit, and brought waters into the city, are they not written in the Book of the words of the days of the kings of Juda?

21 And Ezechias slept with his fathers, and Manasses, his son, reigned in his stead.

CHAP. XXI.

The wickedness of Manasses: God's threats by his prophets. His wicked son, Amon, succeedeth him, and is slain by his servants.

MANASSES *was twelve years old when he began to reign, and he reigned five and fifty years in Jerusalem: the name of his mother was Haphsiba.

2 And he did evil in the sight of the Lord, according to the idols of the nations, which the Lord destroyed from before the face of the children of Israel.

* 2 Par. xxxiii. 1. A. M. 3306.

that had happened upon the earth. God left him that he might be tempted, and all things might be made known that were in his heart. 2 Par. xxxii. 31. H.—If this embassy took place after the fall of Sennacherib, the king of Babylon might thank Ezechias for having stopped the career of that ambitious monarch, from whom the former had every thing to fear. C.

VER. 13. *Rejoiced,* at being honoured by so great a prince, (M.) who afterwards defeated Asarhaddon. T.—Heb. "hearkened unto them." But the sense of the Vulg. is preferable, and the construction of the original seems to require it, as it is also understood by the Sept. and Syriac, and by Isaias, xxxix. 2.—*Spices.* Heb. "precious things," (Mont.) "treasures," (Chal., Syr.) "cabinet" of jewels, &c. Vatable.—*Vessels,* or armour, and all his fine furniture. S. Jerom says that Ezechias also displayed before them the treasures of the temple, which chiefly drew upon him God's displeasure. C.

VER. 17. *Babylon,* under the last kings of Juda. It cannot be explained of Sennacherib. Chap. xviii. 15.

VER. 19. *Let.* Heb. "and he added, let," &c. C.—Prot. "he said, is it not good, if peace and truth (or a solid and desirable peace) be in my days? He is not indifferent about his family, as the Jews would insinuate, (Eus. and S. Jer. in Isa. xxxix. 7, 8,) from the prophet's adding, *Be comforted . . . my people* (chap. xl. 1. H.); but he submits with resignation to God's decrees, (S. Ambrose,) and begs that God would be pleased to suffer him to die in peace, as the sentence did not seem to affect his person. H.—Josephus insinuates that he was exceedingly grieved at the distress which hung over his posterity, (Ant. x. 3,) and we are assured that Ezechias and the people entered into sentiments of humility and penance, which for a time averted the wrath of God. 2 Par. xxxii. 20.

VER. 20. *City.* Probably before it was besieged by Sennacherib. 2 Par. xxxii. 4.—*Juda,* and in the works of Isaias. Ibid. xxxii. 32; Isaias xxxvii., and xxxviii., and xxxix. The prophet gives us the canticle of this pious king who shone with so great splendour, and did so much for the good of his people. Chap. xviii. 4, 5; Ecc. xlv. 19. C.—He generously opposed the reign of vice, and though threatened with the most imminent dangers, came off with victory. Thus Jesus Christ declared war against idolatry and all vice, and established his Church in the midst of persecution. H.—Ezechias was conducted to the gates of death, and brought back; Christ rose victorious from the grave, as the holy king seems to have foreseen. Isa. xxxviii. 10. C.

CHAP. XXI. VER. 1. *Twelve.* Being born three years after his father's recovery.—*Fifty.* Including the years of captivity.

3 *And he turned, and built up the high places, which Ezechias, his father, had destroyed: and he set up altars to Baal, and made groves, as Achab, the king of Israel, had done: and he adored all the hosts of heaven, and served them.

4 And he built altars in the house of the Lord, of which the Lord said: "In Jerusalem I will put my name.

5 And he built altars for all the host of heaven, in the two courts of the temple of the Lord.

6 And he made his son pass through fire: and he used divinations, and observed omens, and appointed pythons, and multiplied soothsayers, to do evil before the Lord, and to provoke him.

7 He set also an idol of the grove, which he had made, in the temple of the Lord: concerning which the Lord said to David, and to Solomon his son: In this temple, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name for ever.

8 And I will no more make the feet of Israel to be moved out of the land, which I gave to their fathers: only if they will observe to do all that I have commanded them, according to the law which my servant Moses commanded them.

9 But they hearkened not. but were seduced by Manasses, to do evil more than the nations which the Lord destroyed before the children of Israel.

10 And the Lord spoke in the hand of his servants, the prophets, saying:

11 "Because Manasses, king of Juda, hath done these most wicked abominations, beyond all that the Amorrites did before him, and hath made Juda also to sin with his filthy doings:

12 Therefore thus saith the Lord, the God of Israel: Behold, I will bring on evils upon Jerusalem and Juda: that whosoever shall hear of them, both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the weight of the house of Achab: and I will efface Jerusalem, as *writings upon tables* are wont to be effaced, and I will erase and turn it, and draw the pencil often over the face thereof.

14 And I will leave the remnants of my inheritance, and will deliver them into the hands of their enemies:

* 2 Par. xxxiii. 3.—2 Kings vii. 10.—2 Kings vii. 26. 3 Kings vii. 16, and ix. 5.—Jer. xv. 4.

VER. 4. *Altars*, in honour of the sun, moon, and stars, (H.) in the courts of the priests and of the people. 2 Par. xxxiii. 4.

VER. 6. *Fire*, for purification, or as a holocaust to Moloch. See chap. xvi. 3. —*Divinations*, or, "he observed times," Arab., Mont.—*Omens* Prot. "used enchantments," (H.) by means of brass or of serpents, &c. C.—Sept. agrees with the Vulg. "he took notice of birds." H.—*Pythons*. That is, diviners by spirits, (Ch.) particularly by Apolo. He authorized and encouraged such ventriloquists, &c. Lev. xix. 31.—*Soothsayers*, who inspected the entrails of victims, to foretell future things. C.—Prot. "He dealt with familiar spirits and wizards." H.

VER. 10. *Prophets*, Joel, Osee, Amos, Nahum, Jonas, Abdias, Micheas, and particularly by Isaias, who was related to the king. T.—Tradition informs us that Manasses was so irritated, that he ordered Isaias to be slain with a wooden saw. S. Aug. de C. D. xviii. 24.) for greater torment (C.); and his companions were daily executed! Josep. x. 3.—Isaias (xxii. 13) seems to pronounce his sin irreparable, (C.) or that he should not, at least, escape the punishment of it as long as he lived. But we are assured that the eyes of Manasses were at last opened by adversity, and that he performed many laudable things after his return from captivity (2 Par. xxxiii.); so that the latter part of his reign resembled that of his father, though the beginning had been like that of the impious Achab. H.

VER. 12. *Tingle*, through astonishment, as if he had been stunned with too loud a sound. 1 Kings iii. 11. C.

VER. 13. *The line*, or rope, to pull down the walls, Lam. ii. 8 (C.); 2 Kings xvii. 13. Jerusalem, which has imitated Samaria in sinning, shall ex-

and they shall become a prey, and a spoil to all their enemies.

15 Because they have done evil before me, and have continued to provoke me, from the day that their fathers came out of Egypt, even unto this day.

16 Moreover, "Manasses shed also very much innocent blood, till he filled Jerusalem up to the mouth: besides his sins, wherewith he made Juda to sin, to do evil before the Lord.

17 Now the rest of the acts of Manasses, and all that he did, and his sin, which he sinned, are they not written in the Book of the words of the days of the kings of Juda?

18 And Manasses slept "with his fathers, and was buried in the garden of his own house, in the garden of Oza: and Amon, his son, reigned in his stead.

19 Two and twenty years old was Amon when he began to reign, and he reigned two years in Jerusalem: the name of his mother was Messalemeth, the daughter of Harus, of Jetebe.

20 And he did evil in the sight of the Lord, as Manasses, his father, had done.

21 And he walked in all the way in which his father had walked: and he served the abominations which his father had served, and he adored them;

22 And forsook the Lord, the God of his fathers, and walked not in the way of the Lord.

23 And his servants plotted against him, and slew the king in his own house.

24 But the people of the land slew all them that had conspired against king Amon: and made Josias, his son, their king in his stead.

25 But the rest of the acts of Amon, which he did, are they not written in the Book of the words of the days of the kings of Juda?

26 And they buried him in his sepulchre, in the garden of Oza: and his son, Josias, reigned in his stead.

CHAP. XXII.

Josias repaireth the temple. The book of the law is found; upon which they consult the Lord, and are told that great evils shall fall upon them, but not in the time of Josias.

JOSIAS "was eight years old when he began to reign; he reigned one and thirty years in Jerusalem: the

* Infra, xxiv. 4.—A. M. 3361, A. C. 643.—2 Par. xxxiv. 1, A. M. 3363, A. C. 641.

perience the same fate; the same weight of punishment shall fall upon the royal family as upon the house of Achab. H.—The prophets frequently entitle their menaces a weight, or burden. Isa. xiii. 1. M.—Sept. have, "the balance of the house," &c., as if God had weighed all the good and evil, and would now reward the people accordingly (H.) with judgment. D.—*Tables*, or board, covered with wax. The ancients were accustomed to write in this manner with a style which was sharp at one end and blunt at the other. C.—Sept. "I will wipe out Jerusalem as an alabaster vase is wiped, and turned downwards." Prot. "as a man wipeth a dish, wiping it and turning it upside down." H.

VER. 14. *Leave*. Sept. "with horror," ἀπὸσπου (H.) "I will cast off." So Chal., Syr., &c.—*Remnants*. Juda, &c., who shall be treated like the ten tribes. C.—All shared in the punishment, though some preserved the true religion. Paul. lxxxviii. 35. W.

VER. 17. *Sinned*. It is rather wonderful that his repentance is not here noticed; but we find it mentioned 2 Par. xxxiii. 12. H.—In prison Manasses composed a penitential prayer, which is not absolutely rejected by the Church, but left in the rank of Apocryphal writings (C.); the authority of which is not clearly ascertained. H.—The Greek Church admits this prayer into her Euchologium, (C.) or Office-book. H.—Being liberated, Manasses did all things well, only to left the high places, where the people had been accustomed to sacrifice to the Lord. Hozai wrote his history. 2 Par. xxxiii. 19.

CHAP. XXII. VER. 1. *Eight years*. After he had reigned other eight, being still but a boy, he began more seriously to seek the Lord, and purified his

name of his mother was Idida, the daughter of Hadaia, of Besecath.

2 And he did that which was right in the sight of the Lord, and walked in all the ways of David, his father: he turned not aside to the right hand, or to the left.

3 And in the eighteenth year of *king Josias, the king sent Saphan, the son of Assia, the son of Messulam, the scribe of the temple of the Lord, saying to him:

4 Go to Helcias, the high priest, that the money may be put together which is brought into the temple of the Lord, which the door-keepers of the temple have gathered of the people.

5 And let it be given to the workmen by the overseers of the house of the Lord: and let them distribute it to those that work in the temple of the Lord, to repair the temple:

6 That is, to carpenters and masons, and to such as mend breaches: and that timber may be bought, and stones out of the quarries, to repair the temple of the Lord.

7 But let there be no reckoning made with them of the money which they receive, but let them have it in their power, and in their trust.

8 And Helcias, the high priest, said to Saphan, the scribe: ^bI have found the book of the law in the house of the Lord: and Helcias gave the book to Saphan, and he read it.

9 And Saphan, the scribe, came to the king, and brought him word again concerning that which he had commanded, and said: Thy servants have gathered together the money that was found in the house of the Lord: and they have given it to be distributed to the workmen, by the overseers of the works of the temple of the Lord.

10 And Saphan, the scribe, told the king, saying: Helcias, the priest, hath delivered to me a book. And when Saphan had read it before the king,

11 And the king had heard the words of the law of the Lord, he rent his garments.

12 And he commanded Helcias, the priest, and Ahicam, the son of Saphan, and Achobor, the son of Micha, and Saphan, the scribe, and Asaia, the king's servant, saying:

13 Go and consult the Lord for me, and for the peo-

ple, and for all Juda, concerning the words of this book which is found: for the great wrath of the Lord is kindled against us, because our fathers have not hearkened to the words of this book, to do all that is written for us.

14 So Helcias, the priest, and Ahicam, and Achobor and Saphan, and Asaia, went to Holda, the prophetess the wife of Sellum, the son of Thecua, the son of Araas, keeper of the wardrobe, who dwelt in Jerusalem, in the Second: and they spoke to her.

15 And she said to them: Thus saith the Lord, the God of Israel: Tell the man that sent you to me:

16 Thus saith the Lord: Behold, I will bring evils upon this place, and upon the inhabitants thereof, all the words of the law which the king of Juda hath read:

17 Because they have forsaken me, and have sacrificed to strange gods, provoking me by all the works of their hands: therefore my indignation shall be kindled against this place, and shall not be quenched.

18 But to the king of Juda, who sent you to consult the Lord, thus shall you say: Thus saith the Lord, the God of Israel: Forasmuch as thou hast heard the words of the book,

19 And thy heart hath been moved to fear, and thou hast humbled thyself before the Lord, hearing the words against this place, and the inhabitants thereof, to wit, that they should become a wonder and a curse: and thou hast rent thy garments, and wept before me; I also have heard thee; saith the Lord.

20 Therefore I will gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace; that thy eyes may not see all the evils which I will bring upon this place.

CHAP. XXIII.

Josias readeth the law before all the people: they promise to observe it. H abolisheth all idolatry; celebrateth the Passover: is slain in battle by the king of Egypt. The short reign of Joashaz, in whose place Joakim is made king.

AND they brought the king word again what she had said. And he sent: and all the ancients of Juda and Jerusalem were assembled to him.

2 And the king went up to the temple of the Lord, and all the men of Juda, and all the inhabitants of Jerusalem with him, the priests, and the prophets, and all the people, both little and great: and in the hearing of them

* A. M. 3330, A. C. 624.—b 2 Par. xxxiv. 15

ominions, and the neighbouring country, from all the vestiges of idolatry. 2 Par. xxiii. 9. He was one of the three most excellent kings of Juda, (H.) and might be said to be the last; as those who followed were displaced at pleasure by Egypt, &c. D.

VER. 4. *Together*, so as to be reduced into a mass, and refined by fire. Pagnin.—Sept. "seal up the money." Prot. "that he may sum the silver which." &c. H.—Let him make all be paid up that is due, (Piscat.) and cease to demand any more.—*Door-keepers*. Their office was of some consequence. 1 Par. ix. 26, 29. C

VER. 8. *The book of the law*, (that is, Deuteronomy. Ch.—S. Chrys. hom 9, n Matt.) or the Pentateuch. Joseph.—Achaz, Manasses, and Amon, had burnt R Solomon as many copies as they could, (H.) but some zealous priests had concealed this copy, in a box, in the wall of the temple, (Lysan,) or in the treasury adjoining to it. The very hand-writing of Moses, containing the record of the covenant, (or the 28th, 29th, 30th, and 31st chapters of Deuteronomy,) which was placed in (C.) or beside the ark, was now happily discovered. H.—It seems it had been misplaced, as the ark itself had been removed. 2 Par. xxiv. 14, and xxxv. 3. It is not at all probable that all the books of Scripture had been destroyed, as there were always some religious souls in both kingdoms; and if some kings had already made the impious attempt, (H.) of which, however, they are never accused in Scripture, they would not have been able to carry their malicious designs into effect. Josias had, before his 18th year, made many ex-

cellent regulations, conformably to the law, which was well understood, and carefully preserved by the priests and prophets. C. 2 Par. xvi. 9.—*Read it*. Scribes were generally chosen from among the Levites. C.

VER. 11. *Garments*, through zeal for God's honour, and fear of his indignation. M.

VER. 14. *Holda*. She is known only by this honourable embassy. It is rather wonderful that Jeremias was not consulted, as he had begun to prophesy five years before. C.—*The Second*, a street, or part of the city so called; in Hebrew, *Masseh*. Ch.—Here Holda is said to have kept a school. C.—*Chald* "the house of doctrine," a place next in importance to the temple. Vatab. S. Jerom speaks of this *Second*, as of a gate, or part of Jerusalem, between the inner and the outer wall. C. Pelag. 2. Irad. in 2 Par., and in Sophon. i. 10. M.

VER. 20. *Peace*, before these horrors overtake the city. Josias was interred with all the usual honours, having fallen in battle. Chap. xxiii. 29. C.—*Instead of peace*, the Alex. Sept. reads "in Jerusalem," to which city Josias was brought from Mageddo, where he had perhaps rashly attacked the king of Egypt, with whom he had not been engaged in war. H.—This last good king was given to Juda, that the people might not pretend that they were forced to embrace idolatry by the royal power. S. Jer. D.

CHAP. XXIII VER. 2. *Prophets*. Chal. "scribes." But there were many prophets at this time, who were ordered to come and renew the covenant with God. C.

all he read all the words of the book of the covenant, which was found in the house of the Lord.

3 And the king stood upon the step: and he made a covenant with the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his ceremonies, with all their heart, and with all their soul, and to perform the words of this covenant, which were written in that book: and the people agreed to the covenant.

4 And the king commanded Helcias, the high priest, and the priests of the second order, and the door-keepers, to cast out of the temple of the Lord all the vessels that had been made for Baal, and for the grove, and for all the host of heaven: and he burnt them without Jerusalem, in the valley of Cedron, and he carried the ashes of them to Bethel.

5 And he destroyed the soothsayers, whom the kings of Juda had appointed to sacrifice in the high places in the cities of Juda, and round about Jerusalem: them also that burnt incense to Baal, and to the sun, and to the moon, and to the twelve signs, and to all the host of heaven.

6 And he caused the grove to be carried out from the house of the Lord, without Jerusalem, to the valley of Cedron, and he burnt it there, and reduced it to dust, and cast the dust upon the graves of the common people.

7 He destroyed also the pavilions of the effeminate, which were in the house of the Lord, for which the women wove as it were little dwellings for the grove.

8 And he gathered together all the priests out of the cities of Juda: and he defiled the high places, where the priests offered sacrifice, from Gabaa to Bersabee: and he broke down the altars of the gates that were in the enter-

ing in of the gate of Josue, governor of the city, which was on the left hand of the gate of the city.

9 However, the priests of the high places came not up to the altar of the Lord, in Jerusalem: but only eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which is in the valley of the son of Ennom: that no man should consecrate there his son, or his daughter, through fire, to Moloch.

11 And he took away the horses which the kings of Juda had given to the sun, at the entering in of the temple of the Lord, near the chamber of Nathanmelech, the eunuch, who was in Pharurim: and he burnt the chariots of the sun with fire.

12 And the altars that were upon the top of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manasses had made in the two courts of the temple of the Lord, the king broke down: and he ran from thence, and cast the ashes of them into the torrent Cedron.

13 The high places also that were at Jerusalem, on the right side of the mount of offence, which Solomon, king of Israel, had built to Astaroth, the idol of the Sidonians, and to Chamos, the scandal of Moab, and to Melchom, the abomination of the children of Ammon, the king defiled.

14 And he broke in pieces the statues, and cut down the groves: and he filled their places with the bones of dead men.

15 Moreover, the altar also that was at Bethel, and the high place, which Jeroboam, the son of Nabat, who made Israel to sin, had made: both the altar, and the high place, he broke down and burnt, and reduced to powder, and burnt the grove.

16 And as Josias turned himself, he saw there the se-

^a Eccl. xlix. 3.

^b 3 Kings xi. 7.—^c 3 Kings xlii. 32

VER. 3. *The step.* His tribune or tribunal, a more eminent place, from whence he might be seen and heard by the people. Ch.

VER. 4. *Order,* who presided over the twenty-four classes of inferior priests. M.—*Baal,* the sun (C.): in Heb. "for."—*The grove,* Astarte, or the moon. H.—*Cedron,* to the east and south of Jerusalem, where Topheth and the sepulchres of the poor, and all unclean things, were placed. Here the pagans burnt their children in honour of Moloch. See 3 Kings xv. 13; 2 Par. xxix. 16, and xxx. 14.—*Bethel,* out of contempt for the golden calf, (H.) and to remove those impurities to a greater distance. C.

VER. 5. *Soothsayers* Prot. "the idolatrous priests." Grotius thinks that *camilla*, or "ministers of the gods," (Serr. and Varro 6,) may be derived from the Heb. *ecumim*, "the black-vested," or cryers.—*Baal.* Heb. "to Baal the sun" (C.), or rather, "to Baal, to the sun." H.

VER. 6. *Grove.* The idol of Astarte, or the representation of a grove in sculpture. H.—*People,* who were not rich enough to have a sepulchre. Jeremias (xix. 11) threatens the people of Jerusalem with such a burial. C.—*The common people* here means the idolaters. 2 Par. xxxiv. 4. H.

VER. 8. *Bersabee;* to which the Israelites went in pilgrimage, Amos v. 5. This place was situated at the southern extremity of the dominions of Juda, as Gabaa was at the northern. The priests being unable to offer sacrifice in the temple, and desirous to gain a livelihood, had been so weak as to conform to the illegal practices of the country; though they seem to have intended to worship God. Deut. xii. 11.—*Altars.* These might also be consecrated to the true God, but they were forbidden. C.

VER. 9. *Brethren.* Thus people are degraded in the Christian Church, that they may suffer some confusion (C.) in this world, and repent. H.—The priests, who had offered sacrifice unlawfully, were only permitted to perform the minor offices; but provision was made for their support, that they might not be tempted to relapse. Lev. xxi. 17, 22; Ezecl. xlv. 10. C.—They were reduced to the rank of Levites. M.

VER. 10. *Defiled,* or declared it unlawful. M.—*Topheth* may signify, "a drum:" which the Jews say the idolaters beat to prevent their children's cries from being heard, when they were burning in the arms of Moloch. S. Jerom interprets it "latitude," as the vale was very wide, and beautifully adorned with gardens and springs. It formed a part of the vale of Josaphat and of Cedron (C.), the same valley went by these different names, as we see (H.) by that of *Geh-*

innon, "the vale of Ennom," whence Gehenna is formed, and applied to hell. Matt. v. 22; Mark ix. 44, &c. C.

VER. 11. *Nathan-melech.* Sept. "to the treasury (room. Pagnin) of Nathan, the king's eunuch," or chamberlain. H.—*Pharurim*, "the suburbs." Vatable. M. Chal.—It perhaps denotes the guard-house. See 1 Par. xxvi. 18.—*Chariots* The aforesaid horses were designed to draw them in honour of the sun.

VER. 12. *Upper chamber,* to be nearer the host of heaven, which they adored. H.—We are assured that the Arabs also adored the sun, and offered incense to it on the tops of their houses. The prophets often upbraid the people with this practice. Jer. xix. 13; Soph. i. 5. C.—It is wonderful that Ezecias had not before removed these remnants of his father's infidelity; and still more that Manasses, after his repentance, had not destroyed what he had unlawfully erected in the courts of the priests and of the people. But Amon might have restored them.—*Han.* This shows the zeal of the king. Heb. and Sept. "and thence he broke or tore them."

VER. 13. *Offence;* Olivet. H.—In the original the terms are very much alike; and the Jews take a pleasure in deforming names for which they have a horror. Solomon had erected temples here to various idols, (3 Kings xi. 7,) which had probably been demolished by Ezechias, but had been rebuilt under Amon, &c., and subsisted during the minority of Josias (C.); or they had been neglected by the pious kings of Juda as no longer dangerous. But Josias, in the fervour of his zeal, thought proper to remove every thing that had been the occasion of offence: Heb. "of corruption."—*Idol,* and *scandal,* and *abomination* are the same in H. b.

VER. 14. *Statues* is more proper than the Prot. "images," which would rather be torn.—*Lead* is not expressed in the Heb. or Sept., but must be understood. H.

VER. 15. *Bethel* had perhaps fallen into the hands of Juda, after the Israelites had been led away. C.—Josias exercised the like authority throughout all Samaria, (ver. 19,) as the country properly belonged to the house of David, and was God's peculiar inheritance. H.—We may, therefore, conclude that He authorized Josias to act in this manner, and the new inhabitants had no interest in maintaining the superstition of those who had lived there before them. The priest sent by Asarhaddon had taken up his residence at Bethel; whence it is inferred that the town, at that time, was in the hands of the Samaritans, (C.) as it might be still, though Josias might exercise dominion in it as lord paramount. H.

pulchres that were in the mount: and he sent and took the bones out of the sepulchres, and burnt them upon the altar, and defiled it according to the word of the Lord, which the man of God spoke, who had foretold these things.

17 "And he said. What is that monument which I see? And the men of that city answered: It is the sepulchre of the man of God, who came from Juda, and foretold these things which thou hast done upon the altar of Bethel.

18 And he said: Let him alone, let no man move his bones. So his bones were left untouched with the bones of the prophet, that came out of Samaria.

19 Moreover all the temples of the high places which were in the cities of Samaria, which the kings of Israel had made to provoke the Lord, Josias took away: and he did to them according to all the acts that he had done in Bethel.

20 And he slew all the priests of the high places, that were there, upon the altars; and he burnt men's bones upon them: and returned to Jerusalem.

21 "And he commanded all the people, saying: Keep the Phase to the Lord your God, according as it is written in the book of this covenant.

22 Now there was no such a Phase kept from the days of the judges, who judged Israel, nor in all the days of the kings of Israel, and of the kings of Juda;

23 As was this Phase, that was kept to the Lord in Jerusalem, in the eighteenth year of king Josias.

24 Moreover the diviners by spirits, and soothsayers, and the figures of idols, and the uncleannesses, and the abominations, that had been in the land of Juda and Jerusalem, Josias took away: that he might perform the words of the law, that were written in the book, which Helcias the priest had found in the temple of the Lord.

25 There was no king before him like unto him, that returned to the Lord with all his heart, and with all his soul, and with all his strength, according to all the law of

Moses: neither after him did there arise any like unto him.

26 But yet the Lord turned not away from the wrath of his great indignation, wherewith his anger was kindled against Juda: because of the provocations, wherewith Manasses had provoked him.

27 "And the Lord said: I will remove Juda also from before my face, as I have removed Israel: and I will cast off this city Jerusalem, which I chose, and the house, of which I said: My name shall be there.

28 Now the rest of the acts of Josias, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

29 "In his days, Pharaoh Nechao, king of Egypt, went up against the king of Assyria to the river Euphrates: and king Josias went to meet him: and was slain at Mageddo, when he had seen him.

30 And his servants carried him dead from Mageddo: and they brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Joachaz, the son of Josias: and they anointed him, and made him king in his father's stead.

31 "Joachaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem: the name of his mother was Amital, the daughter of Jeremias, of Lobna.

32 And he did evil before the Lord, according to all that his fathers had done.

33 And Pharaoh Nechao bound him at Rebla, which is in the land of Emath, that he should not reign in Jerusalem: and he set a fine upon the land, of a hundred talents of silver, and a talent of gold.

34 And Pharaoh Nechao made Eliacim, the son of Josias, king in the room of Josias his father: and turned his name to Joakim. And he took Joachaz away and carried him into Egypt, and he died there.

35 And Joakim gave the silver and the gold to Pharaoh,

• 2 Kings xiii. 1. • 2 Par xxxv. 1. A. M. 3361.—Infra, xxiv. 2.

VER. 16. *Spoke*. Sept. subjoin some words, which seem to be lost in the original: ["when Jeroboam was standing, on the festival day, upon the altar. And turning, he lifted up his eyes towards the tomb of the man of God,] who spoke these words." H.—"The copies from which this version was made, read differently from the modern copies," and often better. Kennicott, Diss. ii. p. 335.

VER. 18. *Samaria*. It seems this word has been inserted instead of Juda, as it is certain the prophet came thence, ver. 17, and 2 Kings xiii. 9. C.—But thus both prophets would be identified. It would rather appear that the *adversary prophet*, who resided at Bethel, is here said to have come out of Samaria, though that place was not raised to the dignity of a royal city (H.) till fifty years afterwards. C.

VER. 20. *Slew*. Most of the Israelites who had been left (H.) embraced the true religion, after the captivity of their brethren, (C.) and adhered to the kings of Juda, (ver. 15. H.) who had taken possession of the whole country (D) after the fall of the Assyrian empire (T.); unless the emperors of Chaldea had given it to them as to their vassals. See ver. 29. C.

VER. 21. *Covenant*, in Deuteronomy, chap. xvi. 8. M.

VER. 22. *No such*, in all respects. H.—The number of paschal lambs was certainly greater when all Israel was assembled; but the other victims presented by the king and his officers during the octave were not noticed, (2 Par xxxv. 7. M.) as they are also styled the Phase (H.); and this explains John xviii. 28. T.

VER. 24. *Spirits*. Lit. "the pythons." Deut. xviii. 11, Num. xxiii. 5.—*Idols*. Heb. *Teraphim*; Prot. "images." Gen. xli. 19.—*Uncleannesses*. Heb., &c. "idols."

VER. 26. *Had provoked him*. The impetuosity of this king must have been extreme, since his repentance did not avert the scourge. H.—Besides, many of the people were corrupt at heart, though they were afraid of showing it, as we learn from the prophets Jeremias and Sophonias. God therefore withdrew the good Josias, who was their bulwark, that they might feel the effects of his just indignation. C.

• 2 Par xxxv. 20.—A. M. 3364, A. C. 610.—2 Par. xxxvi. 2.

VER. 29. *Nechao*, six years (Usher, A. 3364) after he had succeeded his father Psammetichus, with whose ambitious views he was animated to attempt the conquest of Asia. Marsham, succ. 18. Pharaoh pretends that God had sent him to attack the Assyrians. 2 Par. xxxv. 21. But Josias thought he was only imposing on him, or speaking through fear. C.—*Meet him*, in order to hinder him from passing through his dominions without leave; as this might prove dangerous. H.—*Seen him*, and fought. M.—He received a mortal wound at Mageddo, but died at Jerusalem. 2 Par. xxxv. 23; Joseph. x. 6. Mageddo lay to the south of Cison, where Barac had fought before. Judg. v. 19. C.

VER. 30. *Sepulchre*. Par. xxxv., in the monument (or mausoleum) of his fathers. Such was the end of Josias: he fell gloriously in defence of his country, as he had spent his life in promoting religion. God therefore withdrew him from the sight of the miseries which were shortly to fall on his devoted people. Chap. xxii. 20. H.—He was a prince of a most excellent disposition, and receives the highest encomium, ver. 25, and Eccli. xlii. 1. Jeremias composed his funeral canticle, which was sung on his anniversary for many years. 2 Par. xxxv. 24. The mourning for this pious king became proverbial, and resembled that which should be made for the Messiah. Zac. xii. 11. The life and death of Josias prefigured those of Jesus Christ; who should be long expected as the restorer of the true religion, the teacher of a more excellent law, and the most innocent victim for the sins of the people. The glorious Phase under Josias was but a faint representation of the eucharistic sacrifice. C.

VER. 31. *Old*. Eliacim, his brother, was twenty-five. H.—Perhaps Joachaz was esteemed more by the people, as fitter to defend them against the king of Egypt, who had proceeded on his journey to attack Charcemis on the Euphrates. C.—Having placed a garrison in it, he was met by Joachaz, and gained a victory over him at Rebla, (H.) as Sanctius gathers from Eze. xix. 4. Hence he treated the captive king with such severity, and sent him into Egypt to die in chains. Jer. xxii. 11. Joachaz is called Sellum (in Jer.) and Jecnonias, 3 Esd. i. 34. C.—He was a lion only against his own subjects. T.

VER. 34. *Joakim*. Thus he asserted his dominion over him, as Nabucho-

after he had taxed the land for every man, to contribute according to the commandment of Pharaoh: and he exacted both the silver and the gold of the people of the land, of every man according to his ability: to give to Pharaoh Nechao.

36 *Joakim was five and twenty years old when he began to reign: and he reigned eleven years in Jerusalem: the name of his mother was Zebida, the daughter of Phadaja, of Ruma

37 And he did evil before the Lord according to all that his fathers had done.

CHAP. XXIV.

The reigns of Joakim, Joachim, and Sedecias.

IN his days Nabuchodonosor, king of Babylon, came up, and Joakim became his servant three years: then again he rebelled against him.

2 And the Lord sent against him the rovers of the Chaldees, and the rovers of Syria, and the rovers of Moab, and the rovers of the children of Ammon: and he sent them against Juda, to destroy it; according to the word of the Lord, which he had spoken by his servants, the prophets.

3 And this came by the word of the Lord against Juda, to remove them from before him for all the sins of Manasses which he did;

4 And for the innocent blood that he shed, filling Jerusalem with innocent blood: and therefore the Lord would not be appeased.

5 But the rest of the acts of Joakim, and all that he did, are they not written in the Book of the words of the days of the kings of Juda? and Joakim slept with his fathers:

6 And Joachim, his son, reigned in his stead.

7 And the king of Egypt came not again any more out of his own country: for the king of Babylon had taken all that had belonged to the king of Egypt, from the river of Egypt, unto the river Euphrates.

8 Joachim was eighteen years old when he began to

reign, and he reigned three months in Jerusalem: the name of his mother was Nohesta, the daughter of Elnathan, of Jerusalem.

9 And he did evil before the Lord, according to all that his father had done.

10 At that time the servants of Nabuchodonosor, king of Babylon, came up against Jerusalem, and the city was surrounded with their forts.

11 And Nabuchodonosor, king of Babylon, came to the city, with his servants, to assault it.

12 And Joachim, king of Juda, went out to the king of Babylon, he, and his mother, and his servants, and his nobles, and his eunuchs: and the king of Babylon received him in the eighth year of his reign.

13 And he brought out from thence all the treasures of the house of the Lord, and the treasures of the king's house: and he cut in pieces all the vessels of gold which Solomon, king of Israel, had made in the temple of the Lord, according to the word of the Lord.

14 And he carried away all Jerusalem, and all the princes, and all the valiant men of the army, to the number of ten thousand, into captivity: and every artificer and smith: and none were left, but the poor sort of the people of the land.

15 And he carried away Joachim into Babylon, and the king's mother, and the king's wives, and his eunuchs: and the judges of the land he carried into captivity, from Jerusalem, into Babylon.

16 And all the strong men, seven thousand, and the artificers, and the smiths, a thousand, all that were valiant men, and fit for war: and the king of Babylon led them captives into Babylon.

17 And he appointed Matthanias, his uncle, in his stead: and called his name Sedecias.

18 Sedecias was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem: the name of his mother was Amital, the daughter of Jeremias, of Lobna.

* 2 Par xxxvi. 5.—A. M. 3395, A. C. 609.—A. M. 3395, A. C. 609.—*Supra*, xxiii. 27.
A. M. 3405, A. C. 599.

donosor did afterwards over Matthanias. Chap. xxiv. 17; Dan. i. 6. C.—Eliachim means nearly the same as Joakim, "the Lord's strength," or "appointment." M.
VER. 37. *Fathers*, or ancestors, not his immediate father Josias, ver. 32. H.—Joakim chose to imitate the wicked, and was not deterred by the chastisement of his brother. C.—His character was marked with avarice and cruelty. He slew the prophet Urias. Jer. xxii. 13, and xxvi. 23. H.—S. Matthew, i. 11, calls him Jechonias. (M.) 1 Par. iii. 15.

CHAP. XXIV. VER. 1. *Days*. At the end of the third year. Dan. i. 1; Jer. xxv. 1.—Nabuchodonosor, in the first year of his reign, (Jer. ib.,) being associated in the empire of his aged father Nabopolassar, came up to attack Carchemis, (Jer. xli. 1,) and the other dominions of Egypt, (ver. 7,) and their ally or vassal Joakim. He took the city of Jerusalem, and carried off many of the sacred vessels and captives, (Dan. i. C.) conducting the king himself to prison, for a short time, when he set him at liberty, on condition that he should pay tribute. 2 Par. xxxvi. 6. T.—Joakim obeyed for three years.—Then again. Heb. "he turned and rebelled." This was the first time, as he had before been subject to Egypt, and was attacked on that account. He probably took advantage of the absence of Nabuchodonosor, who was gone with haste to secure all the dominions of his deceased father. In the seventh year of his reign he sent rovers to punish Joakim. When the latter had reigned near eleven years they reduced the kingdom, and treated the king's corpse with the utmost indignity. Jer. xxii. 19. T.

VER. 2. *The rovers. Latrunculos*. Bands or parties of men who pillaged and plundered wherever they came. Ch. See chap. v. 2, and Judg. xi. 3.

VER. 7. *Egypt*, at least from the eastern mouth of the Nile, at Damietta, to the Euphrates. Nechao had conquered all those countries: but now he was driven into his ancient territories. After some time he attempted to relieve Sedecias, but was repulsed by Nabuchodonosor, who soon after took Jerusalem. Jer. xxxvii. 8. C.—Again, during the reign of Joachim. D.

VER. 8. *Eighteen*. One Heb. MS. reads "thirteen," (H) or three instead of eight. Kennicott.—The number seems also (H.) to be incorrect in Paral., where

* Dan. i. 1.—Isa. xxx. 6.—2 Par xxxvi. 10, Esth. ii. 6, and xi. 4; Esac. xvii. 12; Jer. xxv. 1, and xxxix. 2.—Jer. xxxvii. 1, and lvi. 1

we find that Joachin was only eight years old, as the Syr. and Arab. have eighteen in both places.

VER. 9. *Done*. Ezechiel, xix. 5, and Jeremias, xlii. 24, speak of this king under the name of (H.) Jechonias. C.

VER. 12. *Went out*. Josephus (Bel. vi. 8) insinuates, to save the vessels of the temple C.—Jeremias had persuaded him to desist from making resistance. T.—Nabuchodonosor did not comply with his promise, (M) but to take the king and all the artificers (ver. 14) to Babylon, that the former might not attempt to revenge the injuries done to his father, nor the latter contribute to fortify the towns.

VER. 13. *All*, or a great part, for some were still left. 1 Esd. i.—Which, or like unto those which Solomon had made. The identical vessels had been perhaps (D.) plundered. M.—Nabuchodonosor took away the sacred vessels at three different times. 1. Under Joakim. These he placed in the temple of his god; and they were afterwards profaned by Baltassar, and restored by Cyrus. Dan. i. 2, and v. 2, and 1 Esd. i. 7. 2. Many he now broke in pieces. 3. Under Sedecias he took probably what that prince had made. Chap. xxv. 13; Bar. i. 1.—Lord, by Isaiah (xxxix. 8; sup. chap. xx. 17) and Jeremias, xv. 19.

VER. 14. *All*, the chief men. Chap. xxv. 18. Ezechiel and Mardochaeus were in the number.—Engraver. The first term means a workman in wood, stone, &c.; the latter seems to designate a mason, smith, or garrison-soldier (C) or one expert in making camps (Sa); an engineer. T.—S. Jerom explains it as one who encases jewels in gold. M.

VER. 15. *Judges*. Heb. "the rams." Chab. "the grandees." These are not included in the 10,000, (ver. 14,) no more than (C.) the 8000 who were taken from the country (ver. 16. C.); or 3000 were taken from Jerusalem, and 7000 from other places. D.

VER. 17. *Uncle*, the third son of Josias, who was placed on the throne. H.—The eldest, (M.) called Johanan, seems to have died in his youth. C.—Sedecias means "the justice of God," (T.) as Nabuchodonosor had adjudged him, or

19 And he did evil before the Lord, according to all that Joakim had done.

20 For the Lord was angry against Jerusalem and against Juda, till he cast them out from his face: and Sedecias revolted from the king of Babylon.

CHAP. XXV.

Jerusalem is besieged and taken by Nabuchodonosor: Sedecias is taken: the city and temple are destroyed. Godolias, who is left governor, is slain. Joachin is exalted by Evilmerodoch.

AND^a it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonosor, king of Babylon, came, he and all his army, against Jerusalem: and they surrounded it: and raised works round about it.

2 And the city was shut up and besieged till the eleventh year of king Sedecias,

3 The ninth day of the month: and a famine prevailed in the city, and there was no bread for the people of the land.

4 And a breach was made into the city: and all the men of war fled in the night between the two walls by the king's garden, (now the Chaldees besieged the city round about,) and Sedecias fled by the way that leadeth to the plains of the wilderness.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all the warriors that were with him were scattered, and left him:

6 So they took the king, and brought him to the king of Babylon, to Rablatha, and he gave judgment upon him.

7 And he slew the sons of Sedecias before his face, and he put out his eyes, and bound him with chains, and brought him to Babylon.

8 In the fifth month, the seventh day of the month, the same is the nineteenth year of the king of Babylon, came Nabuzardan, commander of the army, a servant of the king of Babylon, into Jerusalem.

9^b And he burnt the house of the Lord, and the king's

house, and the houses of Jerusalem, and every great house he burnt with fire.

10 And all the army of the Chaldees, which was with the commander of the troops, broke down the walls of Jerusalem round about.

11 And Nabuzardan, the commander of the army, carried away the rest of the people, that remained in the city, and the fugitives, that had gone over to the king of Babylon, and the remnant of the common people.

12 But of the poor of the land he left some dressers of vines and husbandmen.

13 And the pillars of brass that were in the temple of the Lord, and the bases, and the sea of brass, which was in the house of the Lord, the Chaldees broke in pieces, and carried all the brass of them to Babylon.

14 They took away also the pots of brass, and the mazers, and the forks, and the cups, and the mortars, and all the vessels of brass, with which they ministered.

15 Moreover also the censers, and the bowls, such as were of gold in gold: and such as were of silver in silver, the general of the army took away.

16 That is, two pillars, one sea, and the bases which Solomon had made in the temple of the Lord. And the brass of all these vessels was without weight.

17 One pillar was eighteen cubits high: and the chapter of brass, which was upon it, was three cubits high: and the net-work, and the pomegranates that were upon the chapter of the pillar, were all of brass: and the second pillar had the like adorning.

18 And the general of the army took Saraias, the chief priest, and Sophonias, the second priest, and three door-keepers:

19 And out of the city one eunuch, who was captain over the men of war: and five men of them who had stood before the king, whom he found in the city, and Sopher, the captain of the army, who exercised the young soldiers of the people of the land: and threescore men of the common people, who were found in the city:

20 These Nabuzardan, the general of the army, took

^a A. M. 3414, A. C. 590. Jer. xxxix. 4, and l. 4.—^b Psal. lxxviii. 7. A. M. 3415, A. C. 595.

^c Jer. xxvii. 19.—^d 3 Kings vii. 15, 2 Par. iii. 15; Jer. lii. 21.

made him swear by God (2 Par. xxxvi. 15. H.); and thus insinuated that, if he proved faithless, he should feel the effects of God's justice, as it happened. T.

CHAP. XXV. VER. 1. Day, the 30th of Jan, A. 3414. Usher. Some time after, Nabuchodonosor left the siege, to attack the Egyptians (Jer. xxxvii. 9, and the people of Jerusalem, (H.) supposing that he would return no more, took back their slaves, whom Jeremiah had prevailed on them to liberate, according to the law, during the sabbatical year. Jer. xxxiv. 8. Usher.—The prophet reproached them for it; and announced the destruction of the city so plainly, that he was thrown into prison. Jer. xxi., and xxxiv., and xxxviii.—It. The Babylonians had already taken all the towns of Juda, except Azeca and Lachis. Jer. xxxiv. 7. C.

VER. 3. Of the. Prot. supply, "fourth month," as it is in the parallel passages, Jer. lii. 6, And in the fourth month, the ninth day of the month. In chap. xxxix. 2, we read, in the fourth month, the fifth day of the month, the city was broken up, or a breach was made in the outer wall. In the course of a few days the princes of Babylon seized the middle gate; and the famine became so intolerable that, on the ninth, it was judged expedient to abandon the city. H.

VER. 6. Rablatha, the Antioch of Syria, (S. Jer.) which was styled also Epiphania, (T.) or more probably Apamea, where Nabuchodonosor was when Jerusalem was taken.—Upon him, by the advice of his council. Jer. xxxix. 3, 13. Syr. "they made him answer the charges brought against him." (C.) of ingratitude and rebellion, as he had been appointed by the king of Babylon, and had sworn to be faithful to him. M.

VER. 7. Eyes; after they had been excruciated by the sight of his slaughtered children.—Babylon, where he was honourably buried, by order of Nabuchodonosor Joseph. x. 11.

VER. 8. Seventh. Jeremias (lii. 12) mentions the tenth; on which day Nabuzardan probably arrived, or begun to put his orders in execution. Yet the

Jews keep the ninth as an annual fast. Zac. vii. 3, and viii. 19. The temple was destroyed on Saturday, 27th August, A. 3410, (Usher,) after it had stood 424 years, 3 months, and 8 days. C.

VER. 9. Great. This word is supplied from Jer. lii. 13, and Heb. "great man's house." Prot. But Jer. xxix. 8, we read, they burnt the houses of the people, (H.) even the meanest, destroyed the walls, and took the people to Babylon, only leaving some countrymen to cultivate the land. Jeremias was set at liberty by Nabuzardan, (ib. 11,) and chose to continue with the remnant of the people, for their comfort and direction. H.—They applied to him to know whether they should retire into Egypt; and after ten days he gave them God's injunction to the contrary; but they despised it. Jer. xlii. 7, and xliii. 1. The prophet and his secretary, Baruch, followed them into Egypt. Thus was the country abandoned, and the monarchy at an end, after it had subsisted 408 years from the commencement of David's reign. C.—Yet some little power remained in the family of David, even at Babylon (ver. 27); and the Jewish affairs were re-established after the captivity, though not in such splendour as formerly, nor always under princes of the same royal family. H.

VER. 18. Saraias, father of Esdra, and of Josedeck, who succeeded in the Pontificate. 1 Esd. vii. 1, and 1 Par. vi. 14. T.—Keepers. These seem to have concealed themselves in the temple. M.—They were punished, as the counsellors of Sedecias, by being beheaded or crucified. Lam. v. 12. T.

VER. 19. Eunuch. Prot. "officer." H.—Fire. Arab. and Jeremias, lii. 25, read seven, as two were probably discovered afterwards, (C.) or had fled. D.—These were chief officers.—Sopher. Sept. "and the secretary of the general." Syr. "the secretary and chiefs of the armies." C.—Prot. "the principal scribe." H.—It is not clear whether the general had this title of sopher, "scribe," himself; or it rather designates his secretary, or scribe. Judg. vii. 14. C.—Many date the seventy years' captivity from the last year of Joacim. D.

away, and carried them to the king of Babylon, to Rablatha.

21 And the king of Babylon smote them, and slew them at Rablatha, in the land of Emath: so Juda was carried away out of their land.

22 *But over the people that remained in the land of Juda, which Nabuchodonosor, king of Babylon, had left, he gave the government to Godolias, the son of Ahicam, the son of Saphan.

23 And when all the captains of the soldiers had heard this, they and the men that were with them; to wit, that the king of Babylon had made Godolias governor; they came to Godolias to Maspha, Ismael, the son of Nathania, and Johanan, the son of Caree, and Saraia, the son of Thanehumeth, the Netophathite, and Jezonias, the son of Maachathi, they and their men.

24 And Godolias swore to them and to their men, saying: Be not afraid to serve the Chaldees: stay in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass in the seventh month, *that

* A. M. 3418.—A. M. 3417, A. C. 597.

VER. 22. *Godolias*. The Rabbins say that he had gone over to the Chaldees; Jeremias (xxxviii. 2, 17) had advised al. to do so, and Godolias was of an easy, complying disposition. Grotius.—But God did not suffer him to collect the remnants of his unhappy people, (C.) at least for any long time, as he was slain by Ismael, (Jer. xl. 12, and xli. 1. H.) who probably envied his dignity. Joseph. Saken.

VER. 27. *Twentieth*. Jeremias (lii. 31) says the 25th, when Nabuchodonosor was buried and (D) the decree was made, though it was not put in execution till two days later. C.—*Evilmerodach*, whose proper name was Baltaseer, (Dan. v. 1. T.) or the latter was his son. The Jews say that he had been confined in prison with Joachin, because he had not administered the kingdom well, during the seven years' illness of his father, Nabuchodonosor.

Ismael, the son of Nathania, the son of Elisama, of the seed royal, came, and ten men with him, and smote Godolias; so that he died: and also the Jews and the Chaldees that were with him in Maspha.

26 And all the people, both little and great, and the captains of the soldiers, rising up, went to Egypt, fearing the Chaldees.

27 *And it came to pass in the *seven and thirtieth year of the captivity of Joachin, king of Juda, in the twelfth month, the seven and twentieth day of the month: Evilmerodach, king of Babylon, in the year that he began to reign, lifted up the head of Joachin, king of Juda, out of prison.*

28 And he spoke kindly to him: and he set his throne above the throne of the kings that were with him in Babylon.

29 And he changed his garments which he had in prison, and he ate bread always before him, all the days of his life.

30 And he appointed him a continual allowance, which was also given him by the king, day by day, all the days of his life.

* Jer. lii. 31.—A. M. 3442, A. C. 563.

VER. 28. *Kings*, who had been made captives. Adonibezec had seventy. Judg. i. 7. The prosperity of Joachin does not seem to have been of long continuance, as his benefactor did not reign above two (ver. 27) or three years. Dan. vii. 1.

VER. 30. *His life*, may be referred to Evilmerodach, unless Joachin was involved in his disgrace, and perished at the same time. C.—He received all that was necessary to support his household, daily. Grotius.—In Jer. lii. 34, *until the day of his death*, seems to be an useless "tautology," which is omitted here, and in "our oldest MS" says Kennicott; who observes that whoever will compare these passages, "will find many variations, and some corruptions." But most of them may be easily explained, ver. 3, 8, 27, &c. H.

THE

FIRST BOOK OF PARALIPOMENON.

These Books are called by the Greek Interpreters PARALIPOMENON (Παραλειπόμενον); that is, of things left out, or omitted; because they are a kind of supplement of such things as were passed over in the Books of Kings. The Hebrews call them, *Dibre Hayamin*; that is, *The words of the days*, or *The Chronicles*. Not that they are the books which are so often quoted in the Kings, under the title of *The Words of the days of the kings of Israel, and of the kings of Juda*; for the Books of Paralipomenon were written after the Books of Kings; but because, in all probability, they have been abridged from those ancient words of the days, by Esdras, or some other sacred author. Ch.—The author of this compilation refers to the same works, 2 Par. xvi. 11, &c. These journals were principally composed by prophets, though there were other people appointed to write the most important occurrences. 2 Kings viii. 16; 4 Kings xviii. 18. The genealogies of families, particularly of the Levites, and the interests of piety and religion, are kept most in view. C.—The variations which appear between this work and the other parts of Scripture, are owing to the faults of transcribers; and though they could not be satisfactorily explained, it would be rashness to condemn the author of inaccuracy at this distance of time, when we know so little of those transactions. H. Who calls in question the history of Alexander, though the different authors of it scarcely agree in one calculation of the number of troops, nations conquered, &c.? Yet the work before us is of far higher authority, as it was dictated by the Holy Ghost. C.—"Without it, a person would in vain pretend to understand the Scriptures." It is "an epitome of the Old Testament," and "explains many difficulties of the Gospels." S. Jerom.—The author does not, however, seem to have designed to draw up an exact epitome, or to supply the deficiencies of other works. C.—The first nine chapters contain various genealogical histories. In the tenth we have the election and death of Saul; and in the remainder of the first book the transactions of David, (W) till the year 2990, where the second book commences with the reign of Solomon, and brings us to the end of the captivity. A. M. 3468. C.

CHAPTER I.

The genealogy of the patriarchs down to Abraham: the posterity of Abraham and of Esau.

ADAM, *Seth, Enos,
2 Cainan, Malaleel, Jared,

* Gen. ii. 7, and iv. 25, and v. 6, 9.

CHAP. I. VER. 1. *Seth*. The posterity of Cain is neglected, as it all perished in the deluge. C.

VER. 4. *Noe* begot *Sem, Cham, and Japheth* (H.) See Gen. x. The author

3 Henoc, Mathusale, Lamech,

4 Noe, Sem, Cham, and Japheth.

5 The sons of Japheth: Gomer, and Magog, Madai, and Javan, Thubal, Mosoch, and Thiras.

6 And the sons of Gomer: Ascenez, and Riphath, and Thogorma.

passes lightly over some of the descendants of the two latter, as he had David's genealogy principally in view.

VER. 6. *Riphath*. Heb. begins with D. C.—But the Prot. correct it (H.)

7 And the sons of Javan: Elisa and Tharsis, Cethim and Dodanim.

8 The sons of Cham: Chus, and Mesraim, and Phut, and Chanaan.

9 And the sons of Chus: Saba, and Hevila, Sabatha, and Regma, and Sebethaca. And the sons of Regma: Saba, and Dadan.

10 Now Chus begot *Nemrod: he began to be mighty upon earth.

11 But Mesraim begot Ludim, and Anamim, and Laabim, and Nepthum,

12 Phetrusim also, and Casluim: from whom came the Philistines and Caphtorim.

13 And Chanaan begot Sidon, his first-born; and the Hethite,

14 And the Jebusite, and the Amorrhite, and the Gergesite,

15 And the Hevite, and the Aracite, and the Sinite;

16 And the Aradian, and the Samarite, and Hamathite.

17 The sons of Sem: ^bElam, and Assur, and Arphaxad, and Lud, and Aram, and Hus, and Hul, and Gether, and Mosoch.

18 And Arphaxad begot Sale, and Sale begot Heber.

19 And to Heber were born two sons: the name of the one was Phaleg, because in his days the earth was divided; and the name of his brother was Jectan.

20 And Jectan begot Elmodad, and Saleph, and Asemoth, and Jare,

21 And Adoram, and Huzal, and Decla,

22 And Hebal, and Abimael, and Saba,

23 And Ophir, and Hevila, and Jobab. All these are the sons of Jectan.

24 Sem, Arphaxad, Sale,

25 Heber, Phaleg, Ragau,

26 Serug, Nachor, Thare,

27 Abram, ^cthis is Abraham.

28 And the sons of Abraham, Isaac and Ismahel.

29 And these are the generations of them. The first-born of ^dIsmahel, Nabaioth; then Cedar, and Adbeel, and Mabsam,

30 And Masma, and Duma, Massa, Hadad, and Thema,

31 Jetur, Naphis, Cedma: these are the sons of Ismahel.

* Gen. x. 9. ^b Gen. x. 22, and xl. 10.—^c Gen. xl. 26.—^d Gen. xxv. 13.

32 And the sons of Cetura, Abraham's concubine, whom she bore: Zamran, Jecsan, Madan, Madian, Jeshoc, and Sue. And the sons of Jecsan, Saba, and Dadan. And the sons of Dadan: Assurim, and Latussim, and Laomim.

33 And the sons of Madian: Ephra, and Ephra, and Henoah, and Abida, and Eldaa. All these are the sons of Cetura.

34 And Abraham begot Isaac: and his sons were Esau and Israel.

35 The sons of ^eEsau: Eliphaz, Rahuel, Jehus, Ibelom, and Core.

36 The sons of Eliphaz: Theman, Omar, Sephi, Gathan, Cenez, and by Thamna, Amalec.

37 The sons of Rahuel: Nahath, Zara, Samma, Meza.

38 The sons of Seir: Lotan, Sobal, Sebeon, Ana, Dison, Eser, Disan.

39 The sons of Lotan: Hori, Homam. And the sister of Lotan was Thamna.

40 The sons of Sobal: Alian, and Manahath, and Ebal, Sephi, and Onam. The sons of Sebeon: Aia and Ana. The sons of Ana: Dison.

41 The sons of Dison: Hamram, and Eseban, and Jethran, and Charan.

42 The sons of Eser: Balaan, and Zavan, and Jacan. The sons of Disan: Hus and Aran.

43 Now these are the kings that reigned in the land of Edom, before there was a king over the children of Israel: Bale, the son of Beor: and the name of his city was Denaba.

44 And Bale died, and Jobab, the son of Zare, of Bosra, reigned in his stead.

45 And when Jobab also was dead, Husam, of the land of the Themanites, reigned in his stead.

46 And Husam also died, and Adad, the son of Badad, reigned in his stead; and he defeated the Madianites, in the land of Moab: and the name of his city was Avith.

47 And when Adad also was dead, Semla, of Masreca, reigned in his stead.

48 Semla also died, and Saul, of Rohoboth, which is near the river, reigned in his stead.

49 And when Saul was dead, Balanan, the son of Achobor, reigned in his stead.

* Gen. xxv. 4.—^e Gen. xxv. 19.—^f Gen. xxxvi. 10.

according to the Book of Genesis and the Sept. The two letters are very much alike.

VER. 10. *Earth*, first establishing the monarchy of Babylon, and building the castle. D.

VER. 18. *Sale*. The Rom. Sept. omits ver. 11 to 17, and ver. 18 to 24, having only, (17) "The sons of Sem, Aram and Assur; (24) and Arphaxad, Sala." H. But the other copies here insert Canan, as the father of Sale. See Gen. x. 24. C.—It is a matter of great doubt whether he ought not to be inserted. Luke iii. 34.

VER. 32. *Concubine*. She was his lawful wife, but of an inferior degree: and such were called concubines. Ch.—She has the title of *wife*, Gen. xxv. 1.

VER. 36. *And by*. This serves to explain the difficulty, as Thamna would otherwise seem to be a daughter of Eliphaz, though we know she was his concubine. Gen. xxxvi. 12. H.—The Heb., Rom. Sept., Syr., and Latin, suppose that Thamna was the brother of Amalec, but the Alex. Sept. has, "Now Thamna, the concubine of Eliphaz, bore Amalec." Arab. "And Thamna, who was the concubine of Eliphaz the son of Esau, bore him Amalec," which seems to be the true reading. Kennicott.

VER. 38. *Seir*, not Esau, but the Horrite, (Gen. xxxvi. 20. M.) which is added in order to explain the origin of Thamna. D.

VER. 40. *Dison*. We must add Oolbama. Gen. xxxvi. 25.

VER. 41. *Hamram*. In Gen. Hamdan. Two letters have been mistaken

since the Chaldee characters have been adopted. C.—On this occasion we may briefly remark, 1. The most learned fathers have admitted such mistakes in Scripture: yet these are not to be corrected by each one's private judgment, but we must all abide by the determination of the Church, which is plainly appointed for our guide in the infallible word of God. 2. To obviate the objections of infidels respecting the apparent contradictions of Scripture, particularly in these books, we must observe that many people and places had different names: 3. And those who had the same were really distinct. 4. Frequently also grandchildren, and those who have been adopted, are mentioned as the immediate offspring. 5. Some mysterious numbers are specified as fourteen in the genealogy of Christ, though the history allows more. 6. Odd numbers are sometimes neglected. 7. Often a part is put for the whole, or on the contrary, as Christ is said to have been dead three days, though he was only one whole day and part of two others: and in the reigns of different kings, in the same year, the different parts are assigned to each as a whole year. 8. Sometimes two reigned together, as Jotham ruled while Ozias was still living, (4 Kings xv.) and so both reigns are sometimes counted, and at other times their respective years. 9. The interregnums are either omitted in calculations, or added to the years of the next ruler. Some of these rules may be applied to most of the scriptural difficulties, as the Spirit of God could not dictate any falsehood. H.

VER. 48. *River*. Euphrates is commonly so designated. See Gen. x. 11. C.—Pagnan translates, "from the river Rohoboth." D.

50 He also died, and Adad reigned in his stead: and the name of his city was Pbau, and his wife was called Meetabel, the daughter of Matred, the daughter of Mezaab.

51 And after the death of Adad, there began to be dukes in Edom, instead of kings: duke Thamna, duke Alva, duke Jetheth,

52 Duke Oolibama, duke Ela, duke Phinon,

53 Duke Cenez, duke Theman, duke Mabsar,

54 Duke Magdiel, duke Hiram. These are the dukes of Edom.

CHAP. II.

The twelve sons of Israel. The genealogy of Juda, down to David. Other genealogies of the tribe of Juda.

AND these are the sons of Israel: Ruben, Simeon, Levi, Juda, Issachar, and Zabulon,

2 Dan, Joseph, Benjamin, Nephtali, Gad, and Aser.

3 The sons of ^bJuda: Her, Onan and Sela. These three were born to him of the Chanaanitess, the daughter of Sue. And Her, the first-born of Juda, was wicked in the sight of the Lord, and he slew him.

4 And Thamar, his daughter-in-law, bore him Phares and Zara. So all the sons of Juda, were five.

5 And the sons of Phares, were Hesron and Hamul.

6 And the sons also of Zara: Zamri, and Ethan, and Eman, and Chalchal, and Dara, five in all.

7 And the sons of ^aCharai: Achar, who troubled Israel, and sinned by the theft of the anathema.

8 The son of Ethan: Azarias.

9 And the sons of ^aHesron that were born to him: Jerameel, and Ram, and Calubi.

10 And Ram begot Aminadab; and Aminadab begot Nahasson, prince of the children of Juda.

11 And Nahasson begot Salma, the father of Booz.

12 And Booz begot Obed, and Obed begot Isai.

13 And Isai begot Eliab, his first-born, the second, Abinadab, the third Simmaa;

14 The fourth, Nathanael, the fifth, Raddai,

15 The sixth, Asom, the seventh, David.

^a Gen. xxix. 32, and xxx. 5, and xxxv. 22.—^b Gen. xxxviii. 3, and xli. 12.

VER. 50. *Mezaab*. It is unusual for the Scripture to mark so particularly the genealogy of a woman. We might translate the Heb. "a native, or who was a native of Mezaab," which is probably the same with Dizahab, "abundance of gold." Deut. i. 1.

VER. 51. *Kings*. Heb. "Adad also died, and the dukes of Edom were duke Thamna," &c. H.—This, and the following names, designate the place of their residence. M

CHAP. II. VER. 3. *Aser*. They are not placed in the order of their birth. H. VER. 9. *Her*. The crime for which he was punished is not specified in Scripture. C.

VER. 7. *Achar*, alias Achan, (Josue vii. Ch.) which was his real name, as the former was given him (C.) in consequence of his having "troubled" Israel. D.—One letter may have been mistaken. W.—It may seem more probable that Achar, which appears invariably in the Vat. Sept. and Syriac, is the proper name. Kennicott.—*Anathema*, the thing devoted or accursed, viz. the spoils of Jericho. Ch.

VER. 10. *Ram*. He is commonly called *Aram*. But it is to be observed here, once for all, that it was a common thing among the Hebrews for the same person to have different names: and that it is not impossible among so many proper names, as here occur in the first nine chapters of this book, that the transcribers of the ancient Hebrew copies may have made some slips in the orthography. Ch.—*Juda*. Probably the first, appointed by Moses in the desert. Num. i. 7, and vii. 12.

VER. 11. *Salma*. Sept. have "Salmon," as it is written Ruth iv. 20; Matt. i. 4.

VER. 15. *Seventh*. Syriac and Arab. add, "Eliu, (chap. xxvii. 18,) and the eighth, David." It appears, in effect, that Isai had eight sons, and that David was the youngest. 1 Kings xvi. 10, and xvii. 19. D.—The Scripture does not always specify the full number. Abul.

16 And their sisters were Sarvia, and Abigail. The sons of Sarvia: Abisai, Joab, and Asael; three.

17 And Abigail bore Amasa, whose father was Jether the Ismahelite.

18 And Caleb, the son of Hesron, took a wife named Azuba, of whom he had Jerioth: And her sons were, Jaser, and Sobab, and Ardon.

19 And when Azuba was dead, Caleb took to wife Ephrata; who bore him Hur.

20 And Hur begot Uri, and Uri begot Bezeleel.

21 And afterwards Hesron went in to the daughter of Machir, the father of Galaad, and took her to wife, when he was threescore years old: And she bore him Segub.

22 And Segub begot Jair, and he had three and twenty cities in the land of Galaad.

23 And he took Gessur, and Aram, the towns of Jair, and Canath, and the villages thereof, threescore cities. All these are the sons of Machir, father to Galaad.

24 And when Hesron was dead, Caleb went in to Ephrata. Hesron also had to wife Abia, who bore him Ashur, the father of Thecua.

25 And the sons of Jerameel, the first-born of Hesron, were Ram, his first-born, and Buna, and Aram, and Asom, and Achia.

26 And Jerameel married another wife, named Atara, who was the mother of Onam.

27 And the sons of Ram, the first-born of Jerameel, were Moos, Jamin, and Achar.

28 And Onam had sons, Semei, and Jada. And the sons of Semei: Nadab and Abisur.

29 And the name of Abisur's wife was Abihail, who bore him Ahobban, and Molid.

30 And the sons of Nadab were Saled, and Apphaim. And Saled died without children.

31 But the son of Apphaim was Jesi: and Jesi begot Sesan. And Sesan begot Oholai.

32 And the sons of Jada, the brother of Semei, were Jether, and Jonathan. And Jether also died without children.

^a Infra. iv. 1; Matt. i. 3.—^b Jos. vii. 1.—^c Ruth iv. 19.—^d 1 Kings xvi. 8, 9, and xvii. 14.

VER. 17. *Ismahelite*, or more correctly, "Jethra, of Jezrahel" (2 Kings xvii. 25); though the Heb. and Sept. in that place read "Israelite," which would be a trifling remark, and it is improbable that Isai would give his daughter to a descendant of Ismahel. C. The person might, however, have resided among them. D.

VER. 18. *Caleb*, alias Calubi, ver. 9. Ch. W.—He is different from Caleb, the son of Jephone.—*Took*, &c. Heb. "begot Azuba, Ischa, and Jerioth;" or rather with the Sept. "took to wife Gazuba and Jerioth" C.—Syr. and Arab. "Caleb had Jerioth by his wife Azuba." We know that the latter was his wife, (ver. 19,) and this seems to be the true reading. As *ath* signifies "of or from," (Noldius,) the Heb. only requires a small correction. As it stands at present, it means, "Caleb begot Azuba, a woman, (or wife,) and Jerioth." Prot. supply "begot children of Azuba, his wife, and of Jerioth." Kennicott.

VER. 20. *Bezeleel*, here mentioned, was of the family of Hesron. C.

VER. 21. *Machir*, grandson of Joseph, whose descendants occupied part of Galaad, (H.) of which he is styled the father, or prince. M.—The daughter of Machir was probably an heiress, and Segub dwelt with his mother's tribe. C.

VER. 23. *Aram*. Prot. add "with the towns of Jair from them," the former possessors (H.); or Gessur assisted Aram (Syria) in attacking Israel, 4 Kings x. 32. C.—*All these villages*. Prot. supply "belonged to the sons." Sept. "were of the sons." All these were dependencies of Machir, "prince" of Galaad; in which sense father is taken, ver. 24. M.—*Sons* often denote nephews, &c. W.

VER. 24. *Hesron*. Perhaps it ought to be Azuba, ver. 19. Heb. "and after Hesron was dead, in Caleb-ephrata, then Abia, the wife of Hesron, bore him a (posthumous) son, Ashur, the father of those who dwell at Thecua."

VER. 25. *And* is not in Heb.—*Achia*, which may also signify "her sister." Sept. "brother." Others take (C.) Achia to be the first wife of Jerameel. Jan.

33 But Jonathan begot Phaleth, and Ziza. These were the sons of Jerameel.

34 And Sesan had no sons, but daughters: and a servant, an Egyptian, named Jeraa.

35 And he gave him his daughter to wife: and she bore him Ethei.

36 And Ethei begot Nathan, and Nathan begot Zabad,

37 And Zabad begot Ophlal, and Ophlal begot Obed,

38 Obed begot Jehu, and Jehu begot Azarias.

39 Azarias begot Helles, and Helles begot Elasa,

40 Elasa begot Sisamoi, Sisamoi begot Sellum,

41 Sellum begot Icamia, and Icamia begot Elisama.

42 Now the sons of Caleb, the brother of Jerameel, were Mesa, his first-born, who was the father of Ziph: and the sons of Meresa, father of Hebron.

43 And the sons of Hebron, Core, and Thaphua, and Recem, and Samma.

44 And Samma begot Raham, the father of Jercaam, and Recem begot Sammai.

45 The son of Sammai, Maon: and Maon, the father of Bethsur.

46 And Ephra, the concubine of Caleb, bore Haran, and Mosa, and Gezez. And Haran begot Gezez.

47 And the sons of Jahaddai, Rogom, and Joathan and Gesan, and Phalet, and Ephra, and Saaph.

48 And Maacha, the concubine of Caleb, bore Saber, and Tharana.

49 And Saaph, the father of Madmena, begot Sue, the father of Machbena, and the father of Gabaa. And the daughter of Caleb was Achsa.

50 These were the sons of Caleb, the son of Hur, the first-born of Ephrata; Sobal, the father of Cariathiarim,

51 Salma, the father of Bethlehem, Hariph, the father of Bethgader.

52 And Sobal, the father of Cariathiarim, had sons. He that saw half of the places of rest.

53 And of the kindred of Cariathiarim, the Jethrites, and Aphuthites, and Semathites, and Maserites. Of them came the Sarites, and Esthaolites.

* 2 Kings iii. 3.

VER. 42. *Caleb*, or *Calubi*, ver. 9. *Ziph*, *Maresa*, and *Hebron*, are the names of towns, as well as of men. The descendants of Mesa inhabited *Ziph*, and those of *Maresa* dwelt at *Hebron*. The same remark will hold good in other places, where the names of places are put for those who occupied them. C.—*And the sons*. Heb. "and of the sons of *Maresa*." Vat.—But it may be as well explained in the sense of the Vulg. Sept. "*Marisa*, his first-born. He was the father of *Ziph*, and the sons of *Marisa*, of the father of *Hebron*."—*Father*. Lit. "of the father," *patris Hebron*. H.

VER. 49. *Achsa*, different from *Axa*, the granddaughter of *Jephone*. Judg. i. 12. H.—Both had daughters of the same name. D.

VER. 50. *Caleb*, grandson of *Caubi*. *Vatab*. &c.—*Sobal*, his descendant, was prince of those who established themselves at *Cariathiarim*. C.—The *Alex. Sept.* seems rather to assert that he was son of *Hur*, as well as those who follow. "The sons of *Hur* . . *Sobal* . . *Salomon*, father of *Baithlammon*, father of *Bethleem*." But the editions vary. H.

VER. 52. *He that saw*, &c. The Latin interpreter seems to have given us here, instead of the proper names, the meaning of those names in the Hebrew. He has done in like manner, ver. 53, (Ch.) and in many other places. D.

VER. 54. *Salma*, or *Salmon's* descendants, peopled *Bethlehem*, &c.—*Crowns*. Valiant heroes who assisted *Joab* to gain crowns. W.—Heb. "*Ataroth*," the house (Sept. *Alex.* of the house of *Joab*) of *Joab*. H.—*And half*. Heb. "half of the *Manabethites*." Prot. (H.) or "of *Mennachat*, towards *Zasai*." The author seems purposely to mention to whom the cities at first belonged, that the right owners might be reinstated in their possessions at their return from *Babylon*. C. This verse may specify six towns, *Bethlehem* and *Netophat*, (H.) *Beth-Joab*, *Chatsi*, *Manachin*, and *Atsothi*.

VER. 55. *Scribes*, learned in the law. M.—*Singing*, &c. The different professions of the *Rechabites* are here given, instead of proper names, (C.) which the

54 The sons of *Salma*, *Bethlehem*, and *Netophathi*, the *Crowns* of the house of *Joab*, and half of the place of rest of *Sasai*.

55 And the families of the scribes, that dwell in *Jubes*, singing and making melody, and abiding in tents. These are the *Cinites*, who came of *Calor*, (*Chamath*), father of the house of *Rechab*.

CHAP. III.

The genealogy of the house of David.

NOW *these were the sons of *David*, that were born to him in *Hebron*: the first-born, *Amnon*, of *Achinoam*, the *Jezrahelites*; the second, *Daniel*, of *Abigail*, the *Carmelites*;

2 The third, *Absolom*, the son of *Maacha*, the daughter of *Tolmai*, king of *Gessur*; the fourth, *Adonias*, the son of *Aggith*;

3 The fifth, *Sephatias*, of *Abital*: the sixth, *Jethraham*, of *Egla*, his wife.

4 So six sons were born to him in *Hebron*, where he reigned seven years and six months. And in *Jerusalem* he reigned three and thirty years.

5 *And these sons were born to him in *Jerusalem*: *Simmaa*, and *Sobab*, and *Nathan*, and *Solomon*, four of *Bethsabee*, the daughter of *Ammiel*,

6 *Jebaar* also, and *Elisama*,

7 And *Eliphalet*, and *Noge*, and *Nepheg*, and *Japhia*,

8 And *Elisama*, and *Eliada*, and *Elipheleth*, nine.

9 All these were sons of *David*, beside the sons of the concubines: and they had a sister, *Tamar*.

10 And *Solomon's* son was *Roboam*: whose son, *Abia*, begot *Asa*. And his son was *Josaphat*,

11 The father of *Joram*: and *Joram* begot *Ochozias*, of whom was born *Joas*:

12 And his son, *Amasias*, begot *Azarias*. And *Joathan*, the son of *Azarias*,

13 Begot *Achaz*, the father of *Ezechias*, of whom was born *Manasses*.

14 And *Manasses* begot *Amon*, the father of *Josias*.

* 2 Kings v. 14.

Vat. Sept. retains—*Thargathim* and *Samathum*, *Sochathim*—Heb. *Trathim*, "porters;" (Chal.) *Smathim*, "the obedient;" *Suchthim*, "the inhabitants of tents," *Calor*, "the heat," as the Heb. *Chomath* (Prot. *Hemath*) signifies. The *Cinites* dwelt on the south of *Juda*, for which reason they are probably here mentioned, though some of them so inhabited *Jubes Gassad*, while the *Rechabites* dwelt in tents, (H.) and were perhaps employed as porters in the temple. C. Jer. xxxiv. 5, 19.

CHAP. III. VER. 1. *Hebron*, during the seven years that he reigned there over *Juda*. M.—*Jezrahel*, a city of *Juda*, less noted than the one in *Issachar*.—*Daniel*, or *Chehab*, 2 Kings iii. 3.

VER. 2. *Aggith*. The mother of *Adonias* is styled *Haggith* elsewhere in the Vulg. H.

VER. 5. *Solomon* is put last, though the eldest, because his genealogy is to be continued. T.—*Bethsabee*. Syr. and Arab. "*Bersabee*." Heb. "*Bethsua*," all erroneously.—*Ammiel*, or *Eliam*, (2 Kings xi. 3,) as the same man had two names, (C.) or, in this instance, we must allow a transposition. H.

VER. 6. *Elisama*, or *Elsua*, Chap. xiv. 5. C.—Heb. substitutes *Elishama* and *Elphelet*, and *Nogah*, the last name being "an evident corruption of *Nepheg*," and the two former being taken in too soon, and still repeated, "in their proper places."

VER. 7. *Noge*; called *Noga*, (chap. xiv. 6,) and omitted entirely in the book of *Kings*.

VER. 8. *Eliada*, or *Elloda*, (2 Kings v. 16,) styled *Baalada*, (chap. xiv. 7. C.) as both have the same meaning, "God's, or the Lord's, knowledge." H.—*Nine*, excluding the children of *Bethsabee*. In 2 Kings there are only seven, or, with the sons of *Bethsabee*, eleven. There must be a mistake in one place, unless the book of *Kings* only specify those who were then alive. Vatab. C.

15 And the sons of Josias were, the first-born, Johanan, the second, Joakim, the third, Sedecias, the fourth, Sellum.

16 *Of Joakim was born Jechonias, and Sedecias.

17 The sons of Jechonias were Asir, Salathiel,

18 Melchiram, Phadai, Senneser, and Jecemia, Sama, and Nadabiah.

19 Of Phadaia were born Zorobabel and Semei. Zorobabel begot Mossolam, Hananias, and Salomith, their sister:

20 Hasabas also, and Ohol, and Barachias, and Hasadiah, and Josabhesed, five.

21 And the son of Hananias, was Phaltias, the father of Jeseias, whose son was Raphaia. And his son was Arnan, of whom was born Obdia, whose son was Sechemias.

22 The son of Sechenias, was Semeia: whose sons were Hattus, and Jegaal, and Baria, and Naaria, and Sephat, six in number.

23 The sons of Naaria: Elioenai, and Ezechias, and Ezricam, three.

24 The sons of Elioenai: Oduia, and Eliasub, and Pheleia, and Accub, and Johanan, and Dalaia, and Anani, seven.

CHAP. IV.

Other genealogies of Juda and of Simeon, and their victories.

THE^b sons of Juda: Phares, Hesron, and Charmi, and Hur, and Sobal.

2 And Raia, the son of Sobal, begot Jahath, of whom were born Ahumai, and Laad. These are the families of Sarathi.

3 And this is the posterity of Etoim: Jesrahel, and Jesema, and Jedebos: and the name of their sister was Asalelphuni.

4 And Phanuel, the father of Gedor, and Ezar, the father of Hosa: these are the sons of Hur, the first-born of Ephratha, the father of Bethlehem.

5 And Assur, the father of Thecua, had two wives, Halaa and Naara.

* Matt. i. 11

6 And Naara bore him Oozam, and Hopher, and Themani, and Ahasthari: these are the sons of Naara.

7 And the sons of Halaa: Sereth, Isaar, and Ethnan.

8 And Cos begot Anob, and Soboba, and the kindred of Abarehel, the son of Arum.

9 And Jebes was more honourable than any of his brethren, and his mother called his name Jabes, saying: Because I bore him with sorrow.

10 And Jabes called upon the God of Israel, saying: If blessing thou wilt bless me, and wilt enlarge my borders, and thy hand be with me, and thou save me from being oppressed by evil. And God granted him the things he prayed for.

11 And Caleb, the brother of Sua, begot Mahir, who was the father of Esthon.

12 And Esthon begot Bethrapha, and Phesse, and Tehinna, father of the city of Naas: These are the men of Recha.

13 And the sons of Cenez, were Othoniel, and Saraia. And the sons of Othoniel, Hathath, and Maonathi.

14 Maonathi begot Ophra, and Saraia begot Joab, the father of the valley of Artificers: for artificers were there.

15 And the sons of Caleb, the son of Jephone, were Hir, and Ela, and Naham. And the son of Ela: Cenez.

16 The sons also of Jaleleel: Ziph, and Zipha, Thiria, and Asrael.

17 And the sons of Esra: Jether, and Mered, and Ephraim, and Jalon, and he begot Mariam, and Sammai, and Jesba, the father of Esthamo.

18 And his wife, Judaia, bore Jared, the father of Gedor, and Heber, the father of Socho, and Icuthiel, the father of Zanoë. And these are the sons of Bethia, the daughter of Pharaon, whom Mered took to wife.

19 And the sons of his wife Odaia, the sister of Naham, the father of Ceila, were Garmi, and Esthamo, who was of Machathi.

20 The sons also of Simon: Amnon, and Rinna, the son of Hanan, and Thilon. And the sons of Jesi: Zabeth and Benzabeth.

^b Gen. xxxviii. 3, and xlii. 12, Supra, ii. 4, Matt. i. 3.

VER. 15. *Johanan*, who is not mentioned in 4 Kings xxiii., and xxiv. Some think that he died young, (Tostat,) or in battle with his father, against Pharaon. Pradus.—*Joakim*, or *Ehacim*, possessed the throne after Joachaz, or *Sellum*, (C.) which name signifies "confusion," and was given to all the sons of Josias. S. Jer.—Then came *Joachim* and *Sedecias*, whose proper name was *Matthaniah*. H.—*Joakim* is passed over by S. Matt. S. Jer. ib.

VER. 16. *Jechonias*, who is called also *Joakim*, (W.) and *Cenias* in Heb. Jer. xxi. 28. C.—Both the son and the grandson of Josias go under the name of *Jechonias*. Matt. i. 11, Barrad. i. 5, 16. M.

VER. 17. *Asir*, means a "prisoner," so that we might translate, Heb. "and the sons of Jechonias, the prisoner, (at Babylon, 4 Kings xxiv. 15,) were *Salathiel*." C.—Prot. "*Asir*, *Salathiel* his son." H.—Some think that the following were the adopted children, or successors of *Jechonias*; as S. Luke (ii. 27) insinuates that *Neri* was the father of *Salathiel*, and *Jeremias* (xxii. 30) seems to declare that *Jechonias* should have no children. But he means such as should sit on the throne, as he explains himself, and S. Matthew (i. 12) expressly says, *Jechonias* begot *Salathiel*.

VER. 19. *Phadaria*, called also *Salathiel*, (Matt. i. 12,) or these two brothers had each a son named *Zorobabel*. The grandson of *Salathiel* was called *Abiad*, and that of *Phadaria*, *Mosollam*, (M.) unless these were the same person. Sa.—*Phadaria*, son of *Salathiel*, and father of *Zorobabel*, left his son to the care of his brother *Salathiel*, who was therefore accounted the father of *Zorobabel* too. C.

VER. 22. *Six*. Counting the father in the number. Ch.—Heb. *sasa*, or "six." *Sixtus* V., with several MSS., Gothic edit., &c., take it improperly for the name of a man. C.

VER. 24. *Oduia*, the twelfth from *Zorobabel*, which shows that this has been inserted since the time of *Esdras*, and that the author was very careful to preserve the genealogical tables, as it was not known from what family of the de-

scendants of David the Messiah should be born. C.—S. Matthew gives us a different genealogy. D. C.

CHAP. IV. VER. 1. *Charmi*, the great-grandson of Juda, by Zarah and Zamar. Jos. vii. 1.—*Junias* takes him to be the same with *Calubi*, (chap. ii,) father of *Sobal*.

VER. 7. *Ethnan*. Some would insert "and Cos," to connect this with the following.

VER. 8. *Cos*. Perhaps (C.) the same with *Cenez*, ver. 13. T.

VER. 9. *Jabes*. That is, *sorrowful*. Ch.—There seems to be something wanting, as we are not informed who were the brethren of *Jabes*. C.—This name he received from his mother, while his father, *Cos*, called him *Othoniel*. E.

VER. 10. *For*. To reward his piety and vow. *Othoniel* obtained *Cariath-sepher*, and *Ara*, the daughter of *Caleb*. Jos. xv. 17. C.

VER. 11. *Caleb*. Heb. "*Chelub*," different both from *Calubi* and the son of *Jephone*, ver. 15. C.—*Brother*, &c. Sept. "father of *Ascha*," which would seem to make him the same with the latter.

VER. 12. *City*. Heb. "*Ir-Nahash*." H.—The latter term denotes "copper or a serpent." We know not where this city was situated, no more than *Recha*. C.

VER. 13. *Othoniel*, first judge. H.—He was brother, or rather cousin, of *Caleb*. See Jos. xv. 17.

VER. 14. *Artificers*. Heb. *Carashim*, which means various sorts of "workmen," (C.) or "father (prince. M.) of *Go-Harasim*, for," &c. C.—Under this word the artificers dwelt who built the temple. W.

VER. 15. *Caleb*, so memorable (C.) for his fidelity. Num. xii. 30, and xxxii. 12. H.

VER. 19. *Odaia*, perhaps the same with *Judaia*, (C.) as the Sept. read.—*Who was*. Heb. and Sept. "*Machatha*," (H.) a place to the north of *Basan*, far from the limits of *Juda*, whence we should, perhaps, read *Manuelath*, as chap. ii. 52, 54.

21 The sons of ^aSela, the son of Juda: Her, the father of Lecha, and Laada, the father of Maresa, and the families of the house of them that wrought fine linen in the house of Oath.

22 And He, that made the sun to stand, and the men of Lying, and Secure, and Burning, who were princes in Moab, and who returned into Lahem. Now these are things of old.

23 These are the potters, and they dwelt in Plantations and Hedges, with the king for his works, and they abode there.

24 The sons of ^bSimeon: Nannuel, and Jamin, Jarib, Zara, and Saul:

25 Sellum his son, Mapsam his son, Masma his son.

26 The sons of Masma: Hamuel his son, Zachur his son, Semei his son.

27 The sons of Semei were sixteen, and six daughters: but his brethren had not many sons, and the whole kindred could not reach to the sum of the children of Juda.

28 And they dwelt in Bersabee, and Molada, and Hasarsubal,

29 And in Bala, and in Asom, and in Tholad,

30 And in Bathuel, and in Horma, and in Siceleg,

31 And in Bethmarchaboth, and in Hasarsusim, and in Bethberai, and in Saarim. These were their cities unto the reign of David.

32 Their towns also were Etam, and Aen, Remmon, and Thochen, and Asan, five cities.

33 And all their villages round about these cities as far as Baal. This was their habitation and distribution of their dwellings.

34 And Mosabab, and Jemlech, and Josa, the son of Amasias,

35 And Joel, and Jehu, the son of Josabia, the son of Saraia, the son of Asiel,

36 And Elioenai, and Jacoba, and Isuhaia, and Isaia, and Adiel, and Ismiel, and Banaia;

^a Gen. xxxviii 5.—^b Gen. xlii 10.

VER. 21. *Her*. Hitherto we have seen the possessions of the descendants of Phares. Those of Her inhabited the country rendered famous by the exploit of Samson with the jaw-bone. Judg. xv. 9. C.—*That wrought* Sept. take it for a proper name, "Ehdath." Heb. Beth-abdoth ebate, "the house of the byssus, or the linen manufacturers in Beth-Asabde," (H.) which is, perhaps, the same with Bersabee, "the well of swearing." Gen. xxi. 31. C.

VER. 22. *He, that made, &c.*, viz. Joazim, the meaning of whose name in Hebrew is, *he that made the sun to stand*. In like manner the following names, *Lying*, (Chozeha,) *Secure*, (Joas,) and *Burning*, (Saraph,) are substituted in place of the Hebrew names of the same signification. Ch.—The first etymology is not perfectly accurate, as Jokim means simply, "he made to stand;" Jachin, the pillar which Solomon erected, has the same import. H.—Some injudicious person seems to have placed *the sun* in the margin, whence it has crept into the text. T.—*Lahem*, &c. Sept. seem to leave the original terms: "he made them return to Abedderim Athouklim."—*Who returned*, is also left as a proper name by the Prot., (H.) &c. "And Jasubi Lehem." Vat. M.—It is not easy to decide, when the Hebrew words should be translated.—*Old*. Heb. "and ancient words" (H.); records, showing where these families resided, (C.) unless this be also the name (H.) of a place Sept.

VER. 23. *Potters*. Heb. *jutsrim*, may also designate some family, as it seems improbable that the *princes*, in Moab, should be reduced to so mean a condition. But we have many examples of such a fall (H.); and it is supposed that these descendants of Sela were employed by the king of Babylon, at Nethaim and Gadera. C.—*Hedges*. These are the proper names of the places where they dwelt. In Hebrew, *Atharim* and *Gadira*. Ch.—Sept. "Ataim and Gadera." H.—The correct Roman edition of the Vulg. prints these words, *plantationibus et fontibus*, with large letters, to imply as much. M.—*King*; David. Sa. M.

VER. 27. *Juda*, probably, not even in the following cities, which they inhabited along with them. This tribe of Simeon was always the weakest, and kept close to Juda. See Num. xxvi. 14

37 Ziza also, the son of Sephei, the son of Allon, the son of Idaia, the son of Semri, the son of Samaia.

38 These were named princes in their kindreds, and in the houses of their families were multiplied exceedingly.

39 And they went forth to enter into Gador, as far as to the east side of the valley, to seek pastures for their flocks.

40 And they found fat pastures, and very good, and a country spacious, and quiet, and fruitful, in which some of the race of Cham had dwelt before.

41 And these, whose names are written above, came in the days of Ezechias, king of Juda: and they beat down their tents, and slew the inhabitants that were found there, and utterly destroyed them unto this day: and they dwelt in their place, because they found there fat pastures.

42 Some also of the children of Simeon, five hundred men, went into Mount Seir, having for their captains, Phaltias, and Naaria, and Raphaia, and Oziel, the sons of Jesi:

43 And they slew the remnant of the Amalecites, who had been able to escape, and they dwelt there in their stead unto this day.

CHAP. V.

Genealogies of Ruben and Gad: their victories over the Agarites: their captivity.

NOW the sons of Ruben, the first-born of Israel, (for he was his first-born: but forasmuch as he defiled his father's bed, his first birth-right was given to the sons of Joseph, the son of Israel, and he was not accounted for the first-born.

2 But of the race of Juda, who was the strongest among his brethren, came the princes: but the first birth-right was accounted to Joseph.)

3 The sons then^a of Ruben, the first-born of Israel, were Enoch, and Phallu, Esron, and Charmi.

4 The sons of Joel: Samai his son, Gog his son, Semei his son,

5 Micha his son, Reia his son, Baal his son,

^a Gen. xxxv 22, and xlix. 4.—^b Gen. xlii. 9; Exod. vi. 14, Num. xxvi. 8.

VER. 30. *Bathuel* appears to be the same with Bethulia. Judith vi. 7. C.

VER. 31. *David*, who had Siceleg given to him. 1 Kings xxvii. 8. H.—After the schism, Juda straitened the tribe of Simeon; so that it was forced to seek for other habitations in Gador, under Ezechias. Ver. 39, &c. C.—It could no longer reside among those of the tribe of Juda, (D.) and acknowledge another king. H.

VER. 33. *Baal*, or Ballath. Jos. xix. 1.—*Distribution*. Heb. and Sept. "and their genealogy." M.

VER. 34. *Mosabab*. This and the following princes joined their forces, to conquer fresh territories from Gador, (H.) or Gagara, near Joppe, (Strabo xvi.) which had been long in the possession (H.) of the Egyptians, (ver. 40. C.) or Philistines. Malvenda.

VER. 40. *Cham*. It is not certain that the Philistines, who came from the country of the Casluim, were descendants of Mezraim. Gen. x. 14. But it is very clear that the Egyptians sprung from Cham. Psal. lxxv. 51.

VER. 41. *Inhabitants*. Sept. "and the Mineans." Heb. *ma'inim*, "the inhabitants of Maon," in Arabia. See Judg. x. 11. Syr. and Arab. "the fountains"

VER. 42. *Jesi*, perhaps Asaia, by the transposition of one letter (ver. 36. C.); or these chiefs were remote descendants of Jesi, ver. 20. H.—The expedition probably took place about the same time as the preceding, to avoid the attack of the Assyrians, or of Juda, by retiring farther into Arabia. C.

VER. 43. *Escape the arms of Saul, or of David*. D.—*Day*. It seems, therefore, that they escaped captivity, having abandoned their own country, or this was taken from a record which had been made before that event, and is here inserted by Esdras; though, when he wrote, these Simeonites might have experienced the fate of their brethren, who were led captives in the sixth year of Ezechias. H.

CHAP. V. VER. 2. *Accounted to Joseph*, viz. as to the double portion, which belonged to the first-born; but the princely dignity was given to Juda, and the priesthood to Levi. Ch.—Sept. "the blessing or gift was Joseph's." Heb. also does not specify *princes*, but "the leader," (H.) the Messias, (Syr. &c.,) and kings, from David till the captivity. C. Gen. xlix. 4. W.

6 Beera his son, whom Thelgathphalnasar, *king of the Assyrians, carried away captive, and he was prince in the tribe of Ruben.

7 And his brethren, and all his kindred, when they were numbered by their families, had for princes Jehiel, and Zacharias.

8 And Bala, the son of Azaz, the son of Samma, the son of Joel, dwelt in Aroer, as far as Nebo, and Beelmeon.

9 And eastward he had his habitation as far as the entrance of the desert, and the river Euphrates. For they possessed a great number of cattle in the land of Galaad.

10 And in the days of Saul they fought against the Agarites, and slew them, and dwelt in their tents in their stead, in all the country that looketh to the east of Galaad.

11 And the children of Gad dwelt over against them in the land of Basan, as far as Selcha :

12 Johel, the chief, and Saphan, the second : and Janai, and Saphat, in Basan.

13 And their brethren, according to the houses of their kindreds, were Michael, and Mosollam, and Sebe, and Jorai and Jacan, and Zie, and Heber, seven.

14 These were the sons of Abihail, the son of Huri, the son of Jara, the son of Galaad, the son of Michael, the son of Jesesi, the son of Jeddo, the son of Buz.

15 And their brethren, the sons of Abdiel, the son of Guni, chief of the house, in their families.

16 And they dwelt in Galaad, and in Basan, and in the towns thereof, and in all the suburbs of Saron, unto the borders.

17 All these were numbered in the days of Joathan, king of Juda, and in the days of Jeroboam, king of Israel.

18 The sons of Ruben, and of Gad, and of the half tribe of Manasses, fighting men, bearing shields, and swords, and bending the bow, and trained up to battles, four and forty thousand, seven hundred and threescore, that went out to war.

19 They fought against the Agarites : but the Itureans, and Naphis, and Nodab

20 Gave them help. And the Agarites were delivered into their hands, and all that were with them, because

* 4 Kings xv. 29.—4 Kings xv. 19 and 29.

VER. 6. *Beera*. This tribe continued to have princes of their own after the division of the kingdom. Beera was in power when Thelgathphalnasar, or Thelgathphalasar, took five tribes into captivity. 4 Kings xv. 29. Only twelve generations are mentioned to fill up about 750 years, from the leaving of Egypt. C.

VER. 7. *Families* when they were led captive into Assyria (M.); or before, when the tribe was in a most flourishing condition.—*Princes*. Heb. and Sept. "prince."—*Jehiel*. Sept. "Joel." ver. 4.

VER. 8. *And*. So Heb., &c., as if he was one of the princes. But the Vulg. seems to begin a new sentence, *Porro*, "now Bala." Bala, or his descendants, extended their conquests as far as the Euphrates, which had been promised to Israel; and, under Saul, conquered the *Agarites*, who sprang from Agar. Syr., &c., "the Arabs of Sacca." or the Scenites, "dwelling under tents," and inhabiting the Desert Arabia. The details of this war are probably given, ver. 19, &c. C.

VER. 11. *Selcha*, not far from the Jabok, Deut. iii. 10. C.

VER. 12. *Chief (in capite)*. Sept. "first-born." H.—This list was made under Joathan, king of Juda, when Joel was at the head of the tribe of Gad. C.—*Basan*, the capital city, ver. 16. Sa. M.

VER. 15. *And*, &c. Heb. also, "Achi, son of Abdiel."—*Chief*, like the preceding, each in their respective families. C.—They were relations (H.) of the same tribe. M.

VER. 16. *Saron*, in Basan (Jos. xii. 18); different from those valleys near Joppa, (C.) and between Tabor and Tiberias. Euseb.

VER. 17. *Israel*. Jeroboam II. had been dead two years before Joathan was born: unless some of the numbers be incorrect; which seems very probable. 4 Kings xv. 5. C.—It does not appear why the king of Juda is mentioned, as the people were not under his dominion, unless (H.) he was contemporary with Jeroboam II., as some assert. M.—Yet the following expedition seems to have taken place while Israel was still faithful to God. (1.) *By faith they overcame kingdoms*. Heb. xl. W.

they called upon God in the battle: and he heard them because they had put their faith in him.

21 And they took all that they possessed, of camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men a hundred thousand souls.

22 And many fell down slain: for it was the battle of the Lord. And they dwelt in their stead till the captivity

23 And the children of the half tribe of Manasses possessed the land, from the borders of Basan unto Baal Hermon, and Sanir, and Mount Hermon; for their number was great.

24 And these were the heads of the house of their kindred, Ephraim, and Jesi, and Eliel, and Esriel, and Jeremia, and Odoia, and Jediel; most valiant and powerful men, and famous chiefs in their families.

25 But they forsook the God of their fathers, and went astray after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Phul, *king of the Assyrians, and the spirit of Thelgathphalnasar, king of Assur: and he carried away Ruben, and Gad, and the half tribe of Manasses, and brought them to Labela, and to Habor, and to Ara, to the river Gozan, unto this day.

CHAP. VI.

The genealogies of Levi, and of Aaron: the cities of the Levites.

THE *sons of Levi were, Gerson, Caath, and Merari.
2 The sons of Caath: Amram, Isaar, Hebron, and Oziel.

3 The children of Amram: Aaron, Moses, and Maria
The sons of Aaron: Nadab and Abiu, Eleazar and Ithamar.

4 Eleazar begot Phinees, and Phinees begot Abisue,
5 And Abisue begot Bocci, and Bocci begot Ozi;
6 Ozi begot Zariaas, and Zariaas begot Marajoth;
7 And Marajoth begot Amarias, and Amarias begot Achitob;

8 And Achitob begot Sadoc, and Sadoc begot Achimaas;

9 Achimaas begot Azarias, and Azarias begot Johanan,

* Gen. xlv. 11. Infra, xxiii. 6.

boam II., as some assert. M.—Yet the following expedition seems to have taken place while Israel was still faithful to God. (1.) *By faith they overcame kingdoms*. Heb. xl. W.

VER. 19. *But*, &c. Heb. "and Jetur, &c. (20) and they were helped by God against them." H.—Sept. "they prevailed over them, and the Agarites," &c.—*And Naphis*, sons of Ismael. Gen. xxv. 13. H.

VER. 23. *Basan*, which belonged to Gad. H.—In Josue (xvii. 6) Basan and Galaad seem to be given to Manasses; but the former there denotes all the level country from the Jabok to the Jordan, as Galaad is put for the mountains on the East. C.—*Great*. It would take thirty hours to travel from the torrent Jabok to Baal Hermon. Adric. M.

CHAP. VI. VER. 1. *Levi*. The genealogy of the Levites is given with more exactitude than any of the preceding. Caath formed two branches: 1. the priests descended from Aaron; 2. all his other children, who were simply Levites. C.—Hence they are placed after the priests. M.

VER. 2. *Isaar*, or Aminudab, ver. 22.

VER. 3. *Abiu*. These died without children. The genealogy of *Eleazar* is given, as his family enjoyed the pontificate a long time, while that of *Ithamar* is neglected, (C.) as only Heli and a few others were raised to that dignity. H.

VER. 5. *Abisue*. He is mentioned no where else. Josephus (v. ult.) calls him Abiezer. C.—Many of these high priests were very obscure. M.—*Ozi*, after whom Heli is supposed to have reigned, so that Zariaas and the three following were excluded, (C.) while Heli, and four of the same family of Ithamar, were acknowledged as high priests. T.—*Abiathar* was then forced to give place to Sadoc, (3 Kings ii. 26. H.) whose family was in power at the captivity, ver. 15. T.

10 Johanan begot Azarias. This is he that executed the priestly office in the house which Solomon built in Jerusalem.

11 And Azarias begot Amarias, and Amarias begot Achitob;

12 And Achitob begot Sadoc, and Sadoc begot Sellum;

13 Sellum begot Helcias, and Helcias begot Azarias;

14 Azarias begot Saraias, and Saraias begot Josedec.

15 Now Josedec went out, when the Lord carried away Juda, and Jerusalem by the hands of Nabuchodonosor

16 So the sons* of Levi were, Gerson, Caath, and Merari.

17 And these are the names of the sons of Gerson: Lobni and Semei.

18 The sons of Caath: Amram, and Isaar, and Hebron, and Oziel.

19 The sons of Merari: Moholi and Musi. And these are the kindred of Levi according to their families;

20 Of Gerson; Lobni, his son, Jahath, his son, Zamma, his son,

21 Joah, his son, Addo, his son, Zara, his son, Jethrai, his son.

22 The sons of Caath: Aminadab, his son, Core, his son, Asir, his son,

23 Elcana, his son, Abiasaph, his son, Asir, his son,

24 Thahath, his son, Uriel, his son, Ozias, his son, Saul, his son.

25 The sons of Elcana: Amasia, and Achimoth,

26 And Elcana. The sons of Elcana: Sophai, his son, Nahath, his son,

27 Eliab, his son, Jeroham, his son, Elcana, his son;

28 The sons of Samuel: the first-born, Vasseni, and Abia.

29 And the sons of Merari: Moholi, Lobni, his son, Semei, his son, Oza, his son,

30 Sammaa, his son, Haggia, his son, Asaia, his son.

31 These are they, whom David set over the singing men of the house of the Lord, after that the ark was placed.

32 And they ministered before the tabernacle of the testimony with singing, until Solomon built the house of the Lord in Jerusalem; and they stood according to their order in the ministry.

33 And these are they that stood with their sons, of the

sons of Caath, Heman, a singer, the son of Joel, the son of Samuel,

34 The son of Elcana, the son of Jeroham, the son of Eliel, the son of Thohu,

35 The son of Suph, the son of Elcana, the son of Mahath, the son of Amasai,

36 The son of Elcana, the son of Johel, the son of Azarias, the son of Sophonias,

37 The son of Thahath, the son of Asir, the son of Abiasaph, the son of Core,

38 The son of Isaar, the son of Caath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand, Asaph, the son of Barachias, the son of Samaa,

40 The son of Michael, the son of Basaia, the son of Melchua,

41 The son of Athanai, the son of Zara, the son of Adara,

42 The son of Ethan, the son of Zamma, the son of Semei.

43 The son of Jeth, the son of Gesron, the son of Levi.

44 And the sons of Merari, their brethren, stood on the left hand, Ethan, the son of Cusi, the son of Abdi, the son of Maloch,

45 The son of Hasabia, the son of Amasia, the son of Helcias,

46 The son of Amasai, the son of Boni, the son of Somer,

47 The son of Moholi, the son of Musi, the son of Merari, the son of Levi.

48 Their brethren also, the Levites, who were appointed for all the ministry of the tabernacle of the house of the Lord.

49 But Aaron and his sons offered burnt-offerings upon the altar of holocaust, and upon the altar of incense, and were for every work of the holy of holies: and to pray for Israel, according to all that Moses, the servant of God, had commanded.

50 And these are the sons of Aaron: Eleazar, his son Phinees, his son, Abisue, his son,

51 Bocci, his son, Ozi, his son, Zarabiah, his son,

52 Meraioth, his son, Amarias, his son, Achitob, his son,

53 Sadoc, his son, Achimaas, his son.

54 And these are their dwelling places by the towns and confines; to wit, of the sons of Aaron, of the families of the Caathites: for they fell to them by lot.

* Exod. vi. 16.

† 2 Kings vi. 1, and 17. A. M. 2959. A. C. 1045.

VER. 10. This may refer to either. C. -The Holy Ghost gives an encomium to Johana, for re-establishing the Divine worship, (Junius,) or to Azarias, for withstanding the king's attempt of taking away the ark. E. T. &c. 2 Par. xxvi. 17. M.

VER. 15. Went out, into captivity, while his father was slain. 4 Kings xxv. 18.

VER. 18. The, &c. This verse is repeated from ver. 2, as the author is now going to continue the genealogy of the Levites, in their natural order, (H) to Samuel. D.

VER. 20. Jahath. See ver. 42. 43. Zamma springs from Semei, Jeth, Gerson, and has a son named Ethan, who has Adara; as Zara begot Athanai, ver. 41. Almost all these names are rather different.

VER. 22. Asir. While Core perished, his children were preserved. Num. xvi. 30, and xxvi. 11. H.

VER. 26. Sophai, Nahath, and Eliab, are called Suph, (H.) Thohu, (ver. 34. C.) and Eliel. H.

VER. 27. Elcana, his son. It seems necessary to supply "Samuel, his son," (H) as he descended from the third Elcana. D.

VER. 28. Vasseni. Some Latin copies subjoin "Joel" who was the first-born. Ver. 33. La Haye.—Other editions insert "Joel," with the Syr. and Arab.

C. This person had therefore either two names, or Joel has been omitted, and we should translate "Joel," and the second "Joel." M.

VER. 31. This may. Heb. "the families or places of the sanctuary" the two tribes on either side of the altar. Heman presided over the band on the right, and Asaph directed those on the left, and Jeroham those on the left, ver. 34, 35, and 44. The phrase "these" refers to David's time, but has been carried about, since erected a tabernacle for on such, and directed the Levites to attend in order, chap. xxv. so that some could be present every day. M. to honour God, both by instruments and vocal music, while the priests performed their sacred functions with the most decency.

VER. 34. Brother, or relation, though the family of Gerson. He also followed the same profession as Ethan did, ver. 44.

VER. 41. The names of the Levites on chap. xxv. 1, 8, in the Psalms. C.

VER. 42. The names of the Levites on chap. xxv. 1, 8, in the Psalms. C.

VER. 43. The names of the Levites on chap. xxv. 1, 8, in the Psalms. C.

VER. 44. The names of the Levites on chap. xxv. 1, 8, in the Psalms. C.

VER. 45. The names of the Levites on chap. xxv. 1, 8, in the Psalms. C.

5 Their brethren also throughout all the house of Issachar, were numbered fourscore and seven thousand most valiant men for war.

6 The sons of Benjamin were, Bela, and Bechor, and Jadhel, three.

7 The sons of Bela: Esbon, and Ozi, and Ozial, and Jerimoth, and Urai, five chiefs of their families, and most valiant warriors, and their number was twenty-two thousand and thirty-four.

8 And the sons of Bechor were, Zamira, and Joas, and Eliezer, and Elioenai, and Amri, and Jerimoth, and Abia, and Anathoth, and Almuth: all these were the sons of Bechor.

9 And they were numbered by the families, heads of their kindreds, most valiant men for war, twenty thousand and two hundred.

10 And the sons of Jadhel: Balan. And the sons of Balan: Jehus, and Benjamin, and Aod, and Chanana, and Zethan, and Tharsis, and Ahisabar.

11 All these were sons of Jadhel, heads of their kindreds, most valiant men, seventeen thousand and two hundred, fit to go out to war.

12 Sepham also, and Hapham, the sons of Hir: and Hasim, the sons of Aher.

13 And the sons of Nephtali: were Jasiel, and Guni, and Jezer, and Sellum, sons of Bala.

14 And the son of Manasses, Ezriel: and his concubine, the Syrian, bore Machir, the father of Galaad.

15 And Machir took wives for his sons Happhim, and Saphan: and he had a sister, named Maacha: the name of the second was Salphaad, and Salphaad had daughters.

16 And Maacha, the wife of Machir, bore a son, and she called his name Phares: and the name of his brother was Sares: and his sons were, Ulam and Recen.

17 And the son of Ulam, Badan. These are the sons of Galaad, the son of Machir, the son of Manasses.

18 And his sister, named Queen, bore Goodlyman, and Abiezer, and Mohola.

19 And the sons of Semida were, Alin, and Sechem, and Leci, and Ariam.

20 And the sons of Ephraim: were Suthala, Bared,

his son, Thabath, his son, Elada, his son, Thabath, his son, and his son Zabad,

21 And his son, Suthala, and his son, Ezer, and Elad: and the men of Geth, born in the land, slew them, because they came down to invade their possessions.

22 And Ephraim, their father, mourned many days, and his brethren came to comfort him.

23 And he went in to his wife: and she conceived, and bore a son, and he called his name Beria; because he was born when it went evil with his house:

24 And his daughter was Sara, who built Bethoron, the nether and the upper, and Ozensara.

25 And Rapha was his son, and Reseph, and Thale, of whom was born Thaan,

26 Who begot Laadan: and his son was Ammiud, who begot Elisama,

27 Of whom was born Nun, who had Josue for his son.

28 And their possessions and habitations were Bethel, with her daughters, and eastward Noran, and westward Gazer and her daughters, Sichem also, with her daughters, as far as Asa, with her daughters.

29 And by the borders of the sons of Manasses, Bethsan, and her daughters, Thanach, and her daughters, Maggedo, and her daughters, Dor, and her daughters: in these dwelt the children of Joseph, the son of Israel.

30 The children of Aser were, Jemna, and Jesua, and Jessui, and Baria, and Sara, their sister.

31 And the sons of Baria: Heber, and Melchiel: he is the father of Barsaith.

32 And Heber begot Jephlat, and Somer, and Hotham, and Suaa, their sister.

33 The sons of Jephlat: Phosech, and Chamaal, and Asoth: these are the sons of Jephlat.

34 And the sons of Somer: Ahi, and Roaga, and Habba, and Aram.

35 And the sons of Helem, his brother: Supha, and Jemna, and Selles, and Amal.

36 The sons of Supha: Sue, Harnapher, and Sual, and Beri, and Janra.

37 Bo-or, and Hod, and Samma, and Salusa, and Jethran, and Bera.

38 The sons of Jether: Jephone, and Phaspha, and Ara.

* Gen. xlv. 13 — Gen. xlv. 21.

* Gen. xlv. 24.

VER. 5. War. In all the tribe could muster 145,600 men at that time. C.
VER. 6. Benjamin, a man perhaps of the tribe of Issachar. See ver. 10.—
Jaa hel, or Asa, in Genesis.

VER. 7. One a grandson, called Hir, ver. 12. C.

VER. 12. And Hapham, called Mophm and Ophim, (Gen. xlv.) and Sapham and Hapham, Num. xxv. 33.—Aher, in Heb. means, "another" son, called Hazro, or more probably Aher ought to be Dan, the father of Heman, (Gen. xlv. 23) as Dan and Nephtali both the same mother, Bala. Ver. 13. C.

VER. 14. And Hen, "sons." Ezriel, whom she bore. This seems imperfect. The Hebrews seldom name the mother. C.—Sept. intimate that the Syrian wife is mother of both. H.—Galaad, whose posterity enjoyed the country of the same name (Num. xxii. 29, and xxxiii. 41), only Machir is mentioned as the son of Manasses.

VER. 15. And Saphan. S. Jerom seems to have taken them for women. If they were the sons of Hir, (ver. 12.) Machir probably adopted them.

VER. 17. Badan, perhaps the same with Jar (Judg. x. 3; 1 Kings xii. 11. C.); or rather the lost place, the by, &c., read more correctly Barac, and Samson instead of Samul, who was then speaking. See Heb. xi. 32. There was no such deliverer as Badan, but the word has been corrupted from Barac. Sept. Kenn. corr.

VER. 18. Queen. Heb. "Moica bore Aiss-Enb." S. Jerom and the Latin Church translate these names. W.—Prot. "Hammoleketh bore Ishod" 11.—The proper names might have been as well retained, (C) as in the Sept. 11.—Abiezer, (19) Leci, are the Jezer and Chelek, Num. xxvi. 30.

VER. 20. Bared. Thabath, probably called Becher and Thoben, in Num. Three alone are there mentioned, though the other thirteen, whose names are given, seem to have been all the immediate sons of Ephraim, (C) since he mourns for them, (ver. 22. A) and has others on him afterwards. H.

VER. 21. Son Ezer. Heb. "and Ezer and Elad" His son, after each, seems to be twice omitted, as these were in the same degree as the rest. Sept. agree with the Vulg. H.—Because they, the sons of Ephraim, (C. &c.) or the men of Geth, Syr. and Aram. D. M. T.—The text is ambiguous, but the former supposition seems more rational, (H.) and more generally received. C.

VER. 23. Beria. This name signifies, in evil, or in affliction. Ch.—Beria, "in bowling." M.

VER. 24. Daughter, or great granddaughter, repaired these three cities. C.

VER. 25. Thale. Heb. "and Thale's son, and Thaan's son." These seem to have been the sons of Ephraim. The following were their descendants. H.—At least Phaspha was prince in the wilderness. (C) under Moses (Num. i. 10. H.); and Josue, the sixth from Ephraim, was fifty-four years old when the Israelites left Egypt. C.

VER. 29. Daughters. Sept. "villages."—Joseph, by Ephraim and Manasses, west of the Jordan. H.

VER. 34. Aram. Add, "and Helem" (C.) unless Helem was the first-born (ver. 35) of Ahi, which signifies "brother." Perhaps Helem was brother of Somer, called Hotham, ver. 32.

VER. 38. Jephone. The father of Caleb was of the tribe of Juda. C.

39 And the sons of Olla: Aree, and Haniel, and Resia.

40 All these were sons of Aser, heads of their families, choice and most valiant captains of captains: and the number of them that were of the age that was fit for war, was six and twenty thousand.

CHAP. VIII.

The posterity of Benjamin is farther declared down to Saul. His issue.

NOW *Benjamin begot Bale, his first-born, Asbel, the second, Ahara, the third,

2 Nohaa, the fourth, and Rapha, the fifth.

3 And the sons of Bale were: Addar, and Gera, and Abiud,

4 And Abisue, and Naaman, and Aboe,

5 And Gera, and Sephuphan, and Huram.

6 These are the sons of Ahod, heads of families that dwelt in Gabaa, who were removed into Manahath.

7 And Naaman, and Achia, and Gera, he removed them, and begot Oza, and Ahiud.

8 And Saharim begot in the land of Moab, after he sent away Ilusim and Baara, his wives.

9 And he begot of Hodes, his wife, Jobab, and Sebia, and Mosa, and Molchom.

10 And Jehus, and Sechia, and Marma. These were his sons, heads of their families.

11 And Mehusim begot Abitob, and Elphaal.

12 And the sons of Elphaal: were Heber, and Misaam, and Samad: who built Ono, and Lod, and its daughters.

13 And Baria, and Sama, were heads of their kindreds that dwelt in Aialon: these drove away the inhabitants of Geth.

14 And Ahio, and Sesac, and Jerimoth,

15 And Zabadia, and Arod, and Heder,

16 And Michael, and Jespha, and Joha, the sons of Baria.

17 And Zabadia, and Mosollam, and Hezeci, and Heber,

18 And Jesamari, and Jezlia, and Jabab, sons of Elphaal,

19 And Jacim, and Zechri, and Zabdi,

20 And Elioenai, and Seletbai, and Elial,

* C. xlv. 21. Supra, vii. 6.

VER. 40. *Of captains*, a Hebrew idiom, to denote the most excellent. H.—Heb. "chief of the princes." All mentioned from ver. 39 were at the head of their tribe, in succession, and led their brethren to battle. C.

CHAP. VIII. VER. 1. *Benjamin*. Some farther particulars of his genealogy are given, for the honour of Saul (C); and many of those who returned from captivity are mentioned. 1 Esd. x. 11. Sanctus.—*Bale*, &c., are called *Bela*, (M chap. vi. 6,) *Jadal*, and *Ahram*, or *Nehi*. Num. xxvi. 36; Gen. xlv.

VER. 6. *Ahod*, the judge. Judg. iii. 15.—*Manahath*; the Menuchah in the tribe of Juda, (chap. ii. 54,) after the captivity. C.

VER. 7. *Naaman* was the first-born of Ahod; and Gera prevailed on his brethren to leave Gabaa, (T.) and was probably the father of Oza. C.

VER. 8. *Saharim*. His father is not specified: but he was a Benjamite. M.—*Begot*. Prot. "children in the country of Moab, after he had sent them away." *Ilusim* and *Baara* were his wives. But the Sept. intimate that "Saharim begot . . . after he had sent away Osim, and his wife Baara, and he begot of Ada," &c. H.

VER. 12. *Ono* was three miles from *Lod*, or *Dospolis*, (Lightfoot,) built after the return from Babylon, (1 Esd. ii. 29. C.) in the territory of Benjamin. M.

VER. 13. *And Sama*. They are supposed to have been sons of Elphaal. C.—*Aialon* belonged to Dan. Jos. xix. 42. But it was near Benjamin, (M) and was probably occupied by people of that tribe. H.

VER. 16. *Baria*, son of Elphaal. Whether the following were his brothers does not appear certain, as it seems more natural to have placed all his father's children together, ver. 12, and 18.

VER. 20. *Families*. Heb. "These were heads of the fathers by their genera-

21 And Adaia, and Baraia, and Samareth, the sons of Semei.

22 And Jespham, and Heber, and Eliel,

23 And Abdon, and Zechri, and Hanan,

24 And Hanania, and Elam, and Anathothia,

25 And Jephdaia, and Phanuel, the sons of Sesac.

26 And Samsari, and Sohoria, and Otholia,

27 And Jersia, and Alia, and Zechri, the sons of Jero-

ham.

28 These were the chief fathers, and heads of their families, who dwelt in Jerusalem.

29 And *at Gabaon dwelt Abigabaon, and the name of his wife was Maacha:

30 And his first-born son, Abdon, and Sur, and Cis, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher, and Macelloth.

32 And Macelloth begot Samaa: and they dwelt over against their brethren in Jerusalem, with their brethren.

33 *And Ner begot Cis, and Cis begot Saul. And Saul begot Jonathan, and Melchisua, and Abinadab, and Esbaal.

34 And the son of Jonathan was Meribbaal: and Meribbaal begot Micha.

35 And the sons of Micha, were Phithon, and Melech, and Tharaa, and Ahaz.

36 And Ahaz begot Joada: and Joada begot Alamath and Azmoth, and Zamri: and Zamri begot Mosa,

37 And Mosa begot Banaa, whose son was Rapha, of whom was born Elasa, who begot Asel.

38 And Asel had six sons, whose names were Ezricam, Bochrui, Ismahel, Saria, Obdia, and Hanan. All these were the sons of Asel.

39 And the sons of Esec, his brother, were Ulam, the first-born, and Jehus, the second, and Eliphalet, the third.

40 And the sons of Ulam were most valiant men, and archers of great strength: and they had many sons and grandsons, even to a hundred and fifty. All these were children of Benjamin.

CHAP. IX.

The Israelites, Priests, and Levites, who first dwelt in Jerusalem after the captivity. A repetition of the genealogy of Saul.

* Infra, ix. 35.—1 Kings xiv. 51; Infra, ix. 59.

tions, chief men." Prot. H.—*Jerusalem*, probably after the captivity. We find none of these names from ver. 14, in the days of Josue, and it was not easy for people to establish themselves at Jerusalem till David had expelled the Jebusites. C.—Yet we find that the tribes of Juda and of Benjamin had seized the lower city long before. Jos. xviii. 28. H.

VER. 29. *Dwelt*. Lit. "they dwelt." But Heb. and Sept. "in Gabaon, dwelt the father of Gabaon," (H.) who was called Jehiel, (chap. ix. 35,) or Abiel. 1 Kings ix. 1. C.

VER. 30. *Baal*. Add, "and Ner," (ver. 33; chap. ix. 36,) as the Sept. have it here also.

VER. 32. *Over against*, in the vicinity, while some remained at Gabaon. See Gen. xvi. 12. C.—The family of Cis resided at Gubaa. 1 Kings x. 26. M.

VER. 33. *Ner*, son of Abiel, or of Jehiel, prince of Gabaon, ver. 29. H.—From Aphia sprung Bechorah Seror, Abiel, (1 Kings ix.) who is also called Ner and Jehiel. He had Ner, the father of Abner, and Cis, father of Saul. M.—*Abinadab*, or Jessui. 1 Kings xiv. 49. C.—*Esbaal*, alias Isoseth. Ch. The Hebrews avoid pronouncing the name of the idol, and substitute *eseth*, "confusion." C.—Hence it is clear that many had two names. D.

VER. 34. *Meribbaal*, alias Mephiboseth. 2 Kings iv. 4. Ch. 2 Kings ix. M.

VER. 40. *Archers*, particularly the natives of Gabaa. Judg. xx. 16. Jonathan is praised for his skill. 2 Kings i. 22. M.

CHAP. IX. VER. 1. *Israel*. These registers were preserved by those who fled from the arms of Salmannasar into the kingdom of Juda. Such records were preserved with the utmost care, and were collected by the author; who could give an account of what happened during and after the captivity, as he was an irre-

AND all Israel was numbered: and the sum of them was written in the Book of the kings of Israel and Juda: and they were carried away to Babylon for their transgression.

2 Now the first that dwelt in their possessions, and in their cities, were the Israelites, and the priests, and the Levites, and the Nathineans.

3 And in Jerusalem dwelt of the children of Juda, and of the children of Benjamin, and of the children of Ephraim, and of Manasses.

4 Othei, the son of Ammiud, the son of Amri, the son of Omrai, the son of Bonni, of the sons of Phares, the son of Juda;

5 And of Siloni: Asaia, the first-born, and his sons:

6 And of the sons of Zara: Jehuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin: Salo, the son of Mossollam, the son of Oduia, the son of Asana.

8 And Jobania, the son of Jeroham: and Ela, the son of Ozi, the son of Mochori: and Mossollam, the son of Saphatias, the son of Rahuel, the son of Jebania:

9 And their brethren by their families, nine hundred and fifty-six. All these were heads of their families by the houses of their fathers.

10 And of the priests: Jedaia, Joiarib, and Jachin:

11 And Azarias, the son of Helcias, the son of Mossollam, the son of Sadoc, the son of Maraioth, the son of Achitob, high priest of the house of God.

12 And Adaias, the son of Jeroham, the son of Phassur, the son of Melchias: and Maasai, the son of Adiel, the son of Jezra, the son of Mossollam, the son of Mossollamith, the son of Emmer.

13 And their brethren, heads in their families, a thousand seven hundred and threescore; very strong and able men for the work of the ministry in the house of God.

14 And of the Levites: Semeia, the son of Hassub, the son of Ezricam, the son of Hasebia, of the sons of Merari.

15 And Bachacar, the carpenter, and Galal, and Ma-

thania, the son of Michah, the son of Zachri, the son of Asaph:

16 And Obdia, the son of Semeia, the son of Galal, the son of Idithun: and Barachia, the son of Asa, the son of Elcana, who dwelt in the suburbs of Netophati.

17 And the porters were, Sellum, and Accub, and Telmon, and Ahimam: and their brother, Sellum, was the prince.

18 Until that time, in the king's gate eastward, the sons of Levi waited by their turns.

19 But Sellum, the son of Core, the son of Abiasaph, the son of Core, with his brethren, and his father's house, the Corites, were over the works of the service, keepers of the gates of the tabernacle: and their families in turns were keepers of the entrance of the camp of the Lord.

20 And Phinees, the son of Eleazar, was their prince before the Lord;

21 And Zacharias, the son of Mosollamia, was porter of the gate of the tabernacle of the testimony.

22 All these that were chosen to be porters at the gates, were two hundred and twelve: and they were registered in their proper towns: whom David, and Samuel, the seer, appointed in their trust;

23 As well them as their sons, to keep the gates of the house of the Lord, and the tabernacle, by their turns.

24 In four quarters were the porters: that is to say, towards the east, and west, and north, and south.

25 And their brethren dwelt in villages, and came upon their sabbath-days from time to time.

26 To these four Levites were committed the whole number of the porters, and they were over the chambers, and treasures of the house of the Lord;

27 And they abode in their watches round about the temple of the Lord: that when it was time, they might open the gates in the morning.

28 And some of their stock had the charge of the vessels for the ministry: for the vessels were both brought in and carried out by number.

29 Some of them also had the instruments of the sanc-

pronounceable eye-witness; not to mention the Divine inspiration, which places his testimony out of the reach of criticism. C.—The genealogies of Israel being hitherto recited, now those who came back from captivity appear. W.

VER. 2. *First*. He only treats of those who returned first. (T) under Esdras. H.—Neremias brought back others, and more returned afterwards. Many also retook possession of their lands, which they had enjoyed before the captivity. 1 Esd. ii. 12.—*Nathineans*. These were the posterity of the Gabaonites, whose office was to bring wood, water, &c., for the service of the temple. (b) Jos. ix. 27.—The number of those who returned was so small that days were appointed for all the people to help to carry wood for the temple.

VER. 3. *Manasses*. People from these tribes particularly, (H) as well as from others, had fled to the kingdom of Juda when the Assyrians took their brethren prisoners; and these returned to Jerusalem. M.—Cyrus gave a general leave for all Israel to return.

VER. 11. *Azarias*, or *Sarias*, ib. 11.—*Mossollam*, or *Sellam*. Chap. vi. 12. C.—*High* is not expressed in *Pontifex*; and this Azarias was only (H.) one of the principal families (M. D.), perhaps the second in dignity (4 Kings xxv. 18; while Jesus was the successor of Aaron. 1 Esd. iii. 8. C.—Heb. and Sept. “the ruler,” (H.) or “captain of the guard of the house.” C.—They were styled pontiffs, or princes of the priests. T.

VER. 12. *Phassur*, *Pheshur*, (H.) or *Phatur*. From him sprung Zacharias, Amos, Phelai, Jeram, so that the last was only the great-grandson of Phassur. 2 Esd. xi. 12.—*Maasai*. In Esd. ver. 18, *Amassai*, the son of Azriel, the son of Abiata.

VER. 14. *Levites*, established at Jerusalem.

VER. 15. *Carpenter*. Heb. *Cheresch*, (*Cross*), is taken by some to be a surname. Sept. “And Area.”

VER. 16. *Suburbs* or “courts,” *attris*. H. Heb. “villages.” M.—Netophati was a town of Juda. The ancient regulations could not be observed exactly. C.—The priests received the Levites into their cities. D.

VER. 17. *Sellum* had the superintendency over all the porters. H.—He was also at the head of one of the four bands which guarded the doors, east, west, north, and south of the temple, with the various apartments. Ver. 20. C.—*Brother*. Heb. “brethren,” or bands. H.

VER. 18. *Time*. Heb. “and hitherto.” This custom has been observed at the king's gate, who entered his tribune by the eastern gate of the temple. 4 Kings xvi. 18. So far the ancient records reach.

VER. 19. *Service* to keep watch. C.—*Families*. Heb. “fathers over the host, (H.) or camp of the Lord; keepers of the entry.” The Corites, though not perhaps alone, performed what their fathers had done before the tabernacle, in the desert, and in the temple of Solomon, which were considered as the camp of the great king.

VER. 20. *Before*. Heb. “the Lord with him,” an usual form of blessing, (C.) or of wishing well (H.) to the deceased. C.—This Phinees lived after the captivity. (M.), and possessed the same power as Eleazar and Jonda. Chap. xii. 27; Num. iii. 32.

VER. 21. *Gate*, leading to the holy place, which corresponded with the tabernacle.

VER. 22. *Towns*, where they resided when they were not on duty. M.—*Seer* or prophet. H.—We read not of his making any such regulation. But he probably made it after the misconduct of the sons of Ahiab, and when the ark was brought back. C.—*Trust*, while they were at the head of affairs, and acting by God's authority. Lit. “in their faith,” (H.), enlightened from above, and regulating matters according to the dispositions which they discovered in the sacred ministers: or rather Heb. “in their established employment,” which was to subsist in future ages. C.

VER. 26. *To these*. Heb. “for these Levites (S. i. e. &c., ver. 17,) four chief porters were in their set office,” for as long as they were able to serve, and did not change every week like the rest.—*Lord's* the apartments of the priests, and the storehouses, (H.) where all precious ornaments, wine, &c., were kept. C.

tuary committed unto them, and the charge of the fine flour, and wine, and oil, and frankincense, and spices.

30 And the sons of the priests made the ointments of the spices.

31 And Mathathias, a Levite, the first-born of Sellum, the Corite, was overseer of such things as were fried in the frying-pan.

32 And some of the sons of Caath, their brethren, were over the loaves of proposition, to prepare always new for every sabbath.

33 These are the chief of the singing men, of the families of the Levites, who dwelt in the chambers, by the temple, that they might serve continually, day and night, in their ministry.

34 The heads of the Levites, princes in their families, abode in Jerusalem.

35 And* in Gabaon dwelt Jehiel, the father of Gabaon, and the name of his wife was Maacha.

36 His first-born son, Abdon, and Sur, and Cis, and Baal, and Ner, and Nadab,

37 Gedor also, and Ahio, and Zacharias, and Macelloth.

38 And Macelloth begot Samaan: these dwelt over against their brethren in Jerusalem, with their brethren.

39 *Now Ner begot Cis, and Cis begot Saul, and Saul begot Jonathan, and Melchisua, and Aminadab, and Esbaal.

40 And the son of Jonathan was Meribbaal: and Meribbaal begot Micha.

41 And the sons of Micha, were Phithon, and Melech, and Tharaa, and Ahaz.

42 And Ahaz begot Jara, and Jara begot Alamath, and Azmoth, and Zamri. And Zamri begot Mosa:

43 And Mosa begot Banaa: whose son Raphaia begot Elasa: of whom was born Asel.

44 And Asel had six sons, whose names are, Ezricam, Bochrus, Ismahel, Saria, Obdia, Hanan: these are the sons of Asel.

CHAP. X.

Saul is slain for his sins: he is buried by the men of Jabes.

NOW the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down wounded in Mount Gelboe.

* Supra, viii. 29.—b supra, viii. 33.—c 1 Kings xxxi. 1.—d A. M. 2949, A. C. 1055.

VER. 20. *Prints*. They alone were allowed to make the composition, which no mortal was permitted to use (C.) for his own pleasure. H. Exod. xxx. 34.

VER. 31. *Pan*, to be offered on the altar of holocausts, (Lev. ii. 4, and vii. 12,) or to be eaten by the priests. Eze. xlvi. 20. Mathathias was to take care that all this was done with decency, (C.) and to look after the utensils.

VER. 32. *Proprietion*. Heb. "of arrangement" (Exod. xxxv. 13), "of faces." These loaves were made by the Levites but arranged upon the golden table every week (C.) before the Lord. See chap. xxiii. 29.

VER. 33. These, p. any Sellum, &c., (ver. 17,) though it is not certain that the chief porters presided also over the singers. Chap. xv. and xvi. Heb. "And these are the singers, chief of the families (C. or fathers) of the Levites, in the chambers (of the temple), free from all other avocations, (H.) that they may wait over the porters and musicians. Sept. is clearer. C.—"And these are the masters of music over the bands of Levites, conserving their daily courses, both in the temple day and night over them in the wilderness." H.

VER. 34. *Jehiel*, having no sons (1 Kings xxvi. 11); or the chiefs of each tribe, as deduced from M.

VER. 35. *And in*. These verses are repeated from the last chapter, in order to bring us to the death of Saul, (M.) and the reign of David. C. *The father of Gabaon*. This is the explanation of *Abigabaa* (Chap. viii. 29. H. 38. So the former chapter, and all the ancient versions, with some Heb. MSS. read, instead of the printed Heb. "sister," (Gen.,) which seems to be corrupted (C.), and the Prot. venture to correct it. H.

VER. 44. *These*. All is omitted, though it is found chap. viii. 38, and in

2 "And the Philistines drew near, pursuing after Saul and his sons, and they killed Jonathan, and Abinadab, and Melchisua, the sons of Saul.

3 And the battle grew hard against Saul, and the archers reached him, and wounded him with arrows.

4 And Saul said to his armour-bearer: Draw thy sword, and kill me: lest these uncircumcised come, and mock me. But his armour-bearer would not; for he was struck with fear: so Saul took his sword, and fell upon it.

5 And when his armour-bearer saw it, to wit, that Saul was dead, he also fell upon his sword, and died.

6 So Saul died, and his three sons, and all his house fell together.

7 And when the men of Israel, that dwelt in the plains, saw this, they fled: and Saul and his sons being dead, they forsook their cities, and were scattered up and down: and the Philistines came, and dwelt in them.

8 And the next day, the Philistines taking away the spoils of them that were slain, found Saul and his sons lying on Mount Gelboe.

9 And when they had stripped him, and cut off his head, and taken away his armour, they sent it into their land, to be carried about, and showed in the temples of the idols, and to the people.

10 And his armour they dedicated in the temple of their god, and his head they fastened up in the temple of Dagon.

11 And when the men of Jabes Galaad had heard this, to wit, all that the Philistines had done to Saul,

12 All the valiant men of them arose, and took the bodies of Saul and of his sons, and brought them to Jabes, and buried their bones under the oak that was in Jabes, and they fasted seven days.

13 So Saul died for his iniquities, because he transgressed the commandment of the Lord, which he had commanded, and kept it not: and moreover consulted also a witch,

14 And trusted not in the Lord: therefore he slew him, and transferred his kingdom to David, the son of Isai.

CHAP. XI.

David is made king. He taketh the castle of Zion. A catalogue of his valiant men.

* Exod. xxvii. 14, 1 Kings xv. 3.—† 1 Kings xxvii. 8.

MR. 2. Kennicott.—These remarks, which may appear to some minute, show that al. Hebrew MSS. are not absolutely alike, as some of us pretended; and that the Hebrew Bible is not printed from the best copies.—"The sacred volume in Hebrew has, therefore, been published with such carelessness, as not only to mislead copy with which I am acquainted." Houbgaut, Pref. p. 2.—"But this is the copy which alone Protestants hold up as the standard of perfection, and the rule of faith! H.

CHAP. X. VER. 1. *Now*. Sent "and" H.—This has no connexion with what goes before. C.—This history is given more at large, 1 Kings xxxi., and 2 Kings i. M.

VER. 3. *Reached*: at. "found" H. Heb. or "attacked him, and he feared the archers." He was not at last mortally wounded when he took the desperate resolution to destroy himself, it reached him and consternation. C.—"The original will admit the sense of the Vulg., and Saul might have received some wounds."

VER. 4. *Fear* and reverence for his master, &c., as well as concern for his own safety. H.

VER. 6. *Fell*. Heb. "died" C.—But though the house of Saul was fallen from its former glory, on this fatal day when some of his commanders perished yet he left fragments to bewail his fate, (H.) and some others who were not of his race to go to battle. C.

VER. 10. *Head*, while his body was hanging on the walls of Bethan. 1 Kings xxxi. 10. C.—"The temple of Dagon was contiguous to the wall. D.

VER. 13. *For*. Sept. "in his iniquities." H.—See 1 Kings xv. 9, and 2 Kings 23. Saul offered sacrifice unlawfully and spared some of the Amalekites. W.

THEN all Israel gathered themselves to David in Hebron, saying: We are thy bone, and thy flesh.

2 Yesterday also, and the day before, when Saul was king, thou wast he that ledest out and broughtest in Israel: for the Lord thy God said to thee: Thou shalt feed my people Israel, and thou shalt be ruler over them.

3 So all the ancients of Israel came to the king, to Hebron, and David made a covenant with them before the Lord: and they anointed him king over Israel, according to the word of the Lord, which he spoke in the hand of Samuel.

4 And David, and all Israel, went to Jerusalem, which is Jebus, where the Jebusites were the inhabitants of the land.

5 And the inhabitants of Jebus said to David: Thou shalt not come in here. But David took the castle of Sion, which is the city of David.

6 And he said: Whosoever shall first strike the Jebusites, shall be the head and chief captain. And Joab, the son of Sarvia, went up first, and was made the general.

7 And David dwelt in the castle, and therefore it was called the City of David.

8 And he built the city round about, from Mello all round, and Joab built the rest of the city.

9 And David went on growing and increasing, and the Lord of hosts was with him.

10 These are the chief of the valiant men of David, who helped him to be made king over all Israel, according to the word of the Lord, which he spoke to Israel.

11 And this is the number of the heroes of David: Jesbaam, the son of Hachamoni, the chief among the thirty: he lifted up his spear, against three hundred, wounded by him at one time.

12 And after him was Eleazar, his uncle's son, the Ahobite, who was one of the three mighties.

13 He was with David in Phesdomm, when the Philistines were gathered to that place to battle: and the field of that country was full of barley, and the people fled from before the Philistines.

14 But these men stood in the midst of the field, and defended it; and they slew the Philistines; and the Lord gave a great deliverance to his people.

15 And three of the thirty captains went down to the rock, wherein David was, to the cave of Odollam, when the Philistines encamped in the valley of Raphaim.

16 And David was then in a hold, and the garrison of the Philistines in Bethlehem.

17 And David longed, and said: O that some man would give me water of the cistern of Bethlehem, which is in the gate.

18 And these three broke through the midst of the camp of the Philistines, and drew water out of the cistern of Bethlehem, which was in the gate, and brought it to David to drink: and he would not drink of it, but rather offered it to the Lord,

19 Saying: God forbid that I should do this in the sight of my God, and should drink the blood of these men: for with the danger of their lives they have brought me the water. And therefore he would not drink. These things did the three most valiant.

20 And Abisai, the brother of Joab, he was chief of three, and he lifted up his spear against three hundred, whom he slew, and he was renowned among the three,

21 And illustrious among the second three, and their captain: but yet he attained not to the first three.

22 Banaias, the son of Joiada, a most valiant man, of

2 Kings v. 1 A. M. 2957 — 2 Kings v. 6 A. M. 2957 A. C. 1047 — A. M. 2958.

2 Kings xxiii. 8 — 2 Kings xxiv. 13 — 2 Kings xxviii. 14.

CHAP. XI VER. 1. *David*. This name is written without a in the books composed before the captivity (A. C. 588) but inserted in the latter works when an argument against the antiquity of Canticles, where the name is found. Yet the MSS. vary so, that great stress is not laid on this Hebrew root proof and a not of sufficient weight to stand against the general opinion which attributes that work to Solomon. H.—*Hebron*, after the death of Isboseth. 2 Kings v. C.—*Flesh*, related, as the children of Jacob.

VER. 3. *Which he spoke*, is not expressed in Heb. or Sept. Samuel complied with the injunction, by anointing David. 1 Kings xvi. 13.

VER. 8. *Round*. He made a complete enclosure or fortification, as *Mello* denotes perfection, or completion, (H.) by building houses from the castle to the town beneath it.

VER. 9. *Lor*. 2 Kings adds *God*, more properly, as it seems always to have been inserted, though it is now wanting in two hundred places. Kennicott, D. s. l. p. 62 and 525.

VER. 10. *These*. Besides the help which David received immediately from God, he derived great assistance from Joab, the captain-general, in the six more renowned valiant men, and from the body of thirty, as well as from fifteen others of less note, who are mentioned here. H.

VER. 11. *Number*. 2 Kings xxiii. 8, *the names*. But the two authors do not always use the same terms. Ken. *Thirty*, or *three*, (2 Kings,) more correctly. D. *Three*, ib. *eight* (H.); probably by mistake. *Wounded*, or rather *slayers*. He encountered singly a whole regiment, though he might not kill them all; much less did he attack them, when already wounded. Ken.—Numbers have often been expressed by letters in Heb., as well as in Greek and other languages. Our numeral figures are not liable to fewer mistakes. H.—Heb. "This is the number of the mighty men whom David had; Jasobeam, (the son of Abihel,) the Hachmonite chief of three. He lifted up his spear against three hundred soldiers at one time." Ken.

VER. 12. *His*. Heb. "the son of Doth."

VER. 13. *And*. "Who could have discovered that thirty-four words are here omitted, if they had not been preserved in 2 Kings xxiii.," thought with some inaccuracy? We should read, "And when the men of Israel were fled, he arose and smote the Philistines, until his hand was weary, and his hand clave unto the sword. And the Lord wrought a great deliverance that day; and the people returned after him only to Bethlehem. And after him was Shamamah, the son of Agee, the Hurarite: And the Philistines were gathered together at Lechi, where was a piece of ground full of barley. 14 But he placed himself in the midst of the

field of barley), and saved it, and smote the Philistines, and the Lord wrought a great deliverance." Ken. The name of Beama must have been omitted by the transcriber. C.—Without it, how will the number thirty-seven be made out?

VER. 14. *These men*. Sent. speak only of one. "And he stood," &c. (H) and the verbs are singular. 2 Kings xxiii. 12.—*Gave*. Heb. *riase* (ibid.) is more correct than *riase*, "saved." Ken.—Prot. are forced to add, "saved them by a great deliverance." But there is nothing in the original signifying *by*. H.

VER. 15. *Captains*. This is not rightly expressed in any of the current versions, no more than in the Prot. which has, "three of the thirty chief," marg. "three captains over the thirty." The latter signification comes much nearer to the truth. It should be, "And there went down three captains, Jesbaam, Eleazar, and Banaias (H) who were over the thirty." There were properly seven captains, or "heads of the other thirty."—*Rock*, (*etsur*), which seems preferable to *rocker*, "in the time of harvest." 2 Kings. Ken. 1.

VER. 16. *Garrison*, or advanced guard.

VER. 17. *O that*. Heb. "Who will." David wishes to see his native country freed from the troops of the Philistines.—*In*. Heb. "by the gate."

VER. 18. *These*. Heb. "Three or perhaps, three of the mighty men" broke through the host of the Philistines, by the gate, and took, and brought it to David. But David would not drink it, and he poured it out unto the Lord," by way of prayer, (Ken.) or of thanksgiving. Josephus.

VER. 19. *In the*. Heb. "that I drink the blood of these men, with their lives?" for at the hazard of their lives they have brought it! And he would not drink it. These things did these three mighty men," (Ken.) fixing the first ternary. T.

VER. 20. *Abisai*. His name is written without the middle *a*, in all the books.—*Three*. A. s. p. *three* reads "six."

VER. 21. *Second* and *H*. *most* occur not in Heb. and Sept. C.—Heb. "Of the three he was more renowned than two; therefore he was their captain: and yet he attained not unto the first three." Ken.—*First* is added the sense but it is not expressed in the original. We have here the exact order of these mighty men sufficiently marked out. Abisai is the first captain (i. e. of the second ternary. T.

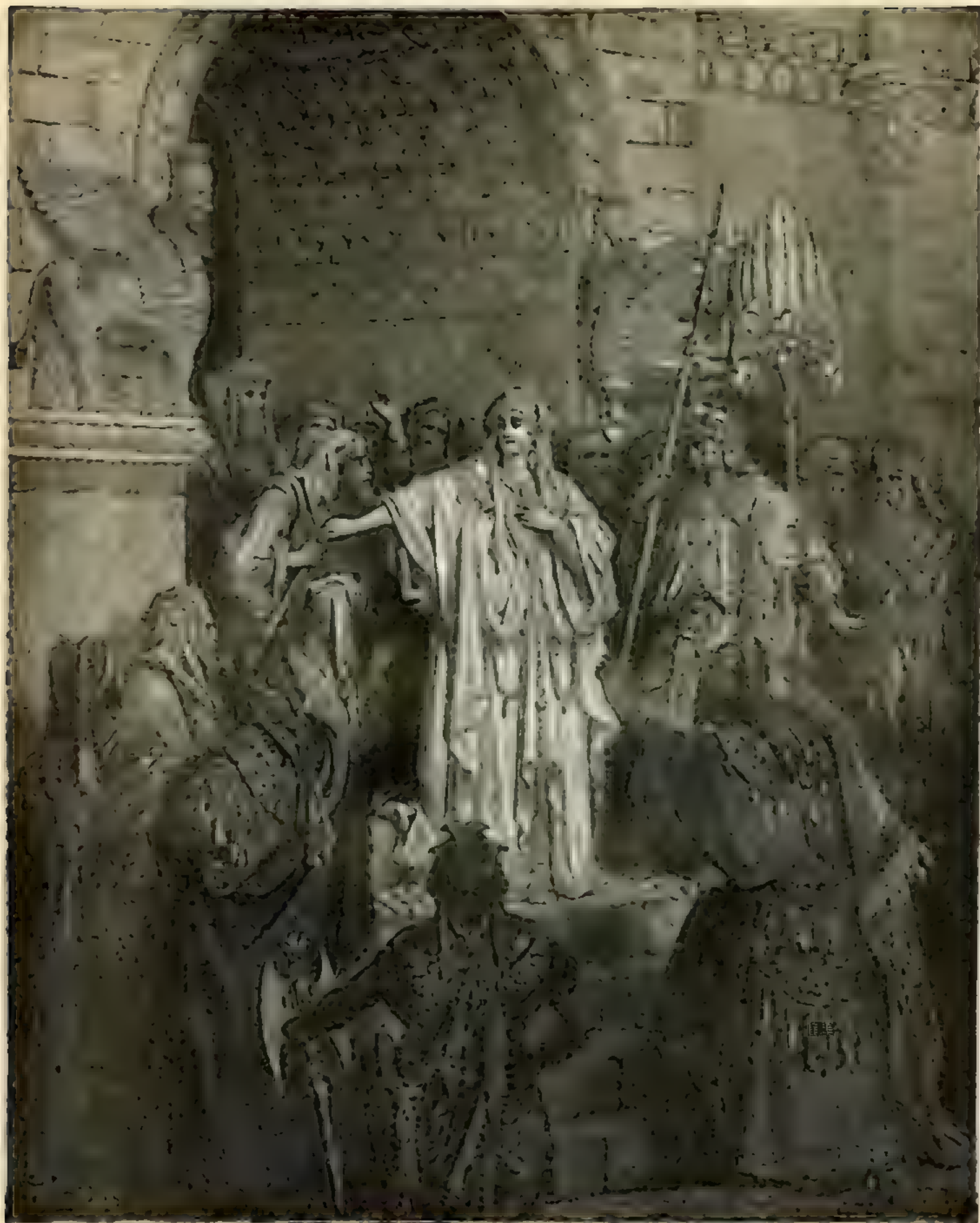
VER. 22. *Two arils*. That is two lions, or lion like men, for *aril*, in Hebrew, signifies "a lion (Ch) of God," the strongest compound word for "a man of valour." The compound of a lion is so strong, that at a man of extraordinary heroism is frequently called a lion by way of emphasis, and the word God is frequently applied in sermons to things particularly great. Kennicott.—Heb.



SOLOMON'S TEMPLE.

✠ NOW, THEREFORE, SELLING THE LORD HATH CHOSEN THEE TO BUILD THE HOUSE OF THE SANCTUARY, TAKI COURAGE, AND DO IT.—*2. PARALIPOMEON AA VII 10.*

GALLERY OF SCRIPTURE ILLUSTRATIONS.



† BUT SHE FOUND HIM AND WOULD NOT COME OFF HIM. SHE SAID, "MY MISTAKE!" WITH THAT THE KING, HEARD
 AND SAID, "THOU HAST A VERY GREAT PART TO PLAY IN THIS."

GALLERY OF SCRIPTURE ILLUSTRATIONS.

[illegible]



✚ AND HE CAST HIMSELF DOWN, AND SLEPT IN THE SHADOW OF THE JUNIPER-TREE. AND BEHOLD AN ANGEL OF THE LORD TOUCHED HIM, AND SAID TO HIM, ARISE AND EAT.—III. KINGS XIX. 4.

GALLERY OF SCRIPTURE ILLUSTRATIONS.



† AND HE SAW A CHARIOT, WITH TWO HORSEMEN, A RIDER UPON AN ASS, AND A RIDER UPON A CAMEL; AND HE BEHELD THEM
DILIGENTLY WITH MUCH ILL D.—/S4/45 XXV. 1.

GALLERY OF SCRIPTURE ILLUSTRATIONS.



† AND HELIODORUS SUDDENLY FELL TO THE GROUND, AND THEY TOOK HIM UP, COVERED WITH GREAT DARKNESS, AND HAVING PUT HIM INTO A LITTER, THEY CARRIED HIM OUT.—II. MACC. III 27

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+ NOW WHEN JOHN'S THREE FRIENDS HEARD ALL THE EVIL THAT HAD BEFALLEN THEM, THEY WENT EVERY ONE FROM HIS OWN PLACE, AND THEY MADE AN AGREEMENT TO VISIT JOHN IN HIS PRISON. CHAP. 13.



† AND ONE OF THE SERAPHIMS FLEW TO ME, AND IN HIS HAND WAS A LIVE COAL, WHICH HE HAD TAKEN WITH THE TONGUE OF THE ALTAR.—ISAIAH 6.

sons of Elnaim; and Jethma, a Moabite; Ehel, and Obed, and Jasiel, of Masobia.

CHAP. XII.

Who followed David when he fled from Saul. And who came to Hebron to make him king.

NOW these are they that came to David to Siceleg, while he yet fled from Saul, the son of Cis, and they were most valiant and excellent warriors,

2 Bending the bow, and using either hand in hurling stones with slings, and shooting arrows: of the brethren of Saul and Benjamin.

3 The chief was Ahiezer, and Joas, the sons of Samaa, of Gabaath, and Jaziel, and Phallet, the sons of Azmoth, and Beracha, and Jehu, an Anathothite,

4 And Samaias, of Gabaon, the stoutest among the thirty and over the thirty; Jeremias, and Jeheziel, and Johanan, and Jezabad, of Gaderoth;

5 And Eluzai, and Jearimuth, and Baalia, and Samaria, and Saphatiah, the Haruphite;

6 Elcana, and Jesia, and Azareel, and Joezer, and Jesbaam, of Carehim:

7 And Joela, and Zabadia, the sons of Jeroham, of Gedor.

8 From Gaddi also there went over to David, when he lay hid in the wilderness, most valiant men, and excellent warriors, holding shield and spear; whose faces were like the faces of a lion, and they were swift like the roebucks on the mountains.

9 Ezer the chief, Obdias the second, Eliab the third,

10 Masmana the fourth, Jeremias the fifth,

11 Ethi the sixth, Eliel the seventh,

12 Johanan the eighth, Elzebad the ninth,

13 Jerenias the tenth, Machbani the eleventh.

14 These were of the sons of Gad, captains of the army: the least of them was captain over a hundred soldiers, and the greatest over a thousand.

15 These are they who passed over the Jordan in the first month, when it is used to flow over its banks: and they put to flight all that dwelt in the valleys, both toward the east and toward the west.

16 And there came also of the men of Benjamin, and of Juda, to the hold in which David abode.

17 And David went out to meet them, and said: If you are come peaceably to me to help me, let my heart be joined to you: but if you plot against me for my enemies, whereas I have no iniquity in my hands, let the God of our fathers see, and judge.

18 But the spirit came upon Amasai, the chief among

thirty, and he said: We are thine, O David, and for thee, O son of Isai: peace, peace be to thee, and peace to thy helpers. For thy God helpeth thee. So David received them, and made them captains of the band.

19 And there were some of Manasses, that went over to David, when he came with the Philistines against Saul to fight: but he did not fight with them: because the lords of the Philistines taking counsel, sent him back, saying: With the danger of our heads he will return to his master, Saul.

20 So when he went back to Siceleg,* there fled to him of Manasses, Ednas, and Jozabab, and Jedihel, and Michael, and Ednas, and Jozabad, and Eliu, and Salathi, captains of thousands in Manasses.

21 These helped David against the rovers: for they were all most valiant men, and were made commanders in the army.

22 Moreover, day by day there came some to David to help him, till they became a great number, like the army of God.

23 And this is the number of the chiefs of the army who came to David, when he was in Hebron,^a to transfer to him the kingdom of Saul, according to the word of the Lord.

24 The sons of Juda, bearing shield and spear, six thousand eight hundred, well appointed to war.

25 Of the sons of Simeon, valiant men for war, seven thousand one hundred.

26 Of the sons of Levi, four thousand six hundred.

27 And Joiada, prince of the race of Aaron, and with him three thousand seven hundred.

28 Sadoc also, a young man of excellent disposition, and the house of his father, twenty-two principal men.

29 And of the sons of Benjamin, the brethren of Saul, three thousand. for hitherto a great part of them followed the house of Saul.

30 And of the sons of Ephraim, twenty thousand eight hundred, men of great valour, renowned in their kindreds.

31 And of the half tribe of Manasses, eighteen thousand, every one by their names, came to make David king.

32 Also of the sons of Issachar, men of understanding, that knew all times to order what Israel should do, two hundred principal men: and all the rest of the tribe followed their counsel.

33 And of Zabulon, such as went forth to battle, and stood in array well appointed with armour for war, there came fifty thousand to his aid, with no double heart.

* 1 Kings xxviii. 2. A. M. 2946, A. C. 1056.—b 1 Kings xxix. 4.

* A. M. 2949.—d 2 Kings v. A. M. 2956

CHAP. XII. VER. 1. *Siceleg*, which had been given to David for a retreat. Hither many brave men came to join him.—*Fled*. Heb. "was shut up through fear." C.—Sept. "was under anxiety." H.

VER. 2. *Band*, like Aod. *Brothers*, of the same tribe.

VER. 8. *Gadar*, a city of the tribe of Gad (2 Kings xxix.) from which many went to join David, when he was in the country of Moab, (M.) as others of the Gadites did, ver. 14.

VER. 14. *Thousand*, after David had ascended the throne. C.—At Siceleg he had only six hundred. M.

VER. 15. *Month*, Nisan. T.—*Banks*. This circumstance enhances their courage.

VER. 16. *Hold*, in Moab, (1 Kings xxviii. 4. D. M.) or to Siceleg. The people of Benjamin came with those of Juda, to avoid suspicion. C.

VER. 18. *Spirit of God* (C. or good will. D.) prompted Amasai, the chief of the officers. C.—*Band*, or "of a company." H.

VER. 19. *Fight*. They joined him after he had left the Philistines. C.—*But he*. Heb. "they helped them not." Neither David nor his partisans were involved in this danger, which might have caused their fidelity to be suspected. 1 Kings xxix. H.

VER. 20. *Thousands*: heads of the principal cities. Mic. vi. 2. D.

VER. 21. *Rovers of Amalec*, 1 Kings xxx. 1.

VER. 27. *Joiada* had the post of Eleazar, over the Levites, (Num. iii. 32,) and was at the head of the warriors of his tribe, while Abiathar was high priest. C.

VER. 28. *Of excellent*. Heb. "of great valour." Saul had appointed him in the place of Achimelech, and David permitted him to retain his dignity.

VER. 29. *Followed*. Heb. "kept guard at the palace." These guards submitted to David, like the rest, after the death of Ishbosheth. C.

VER. 31. *Manasses*, west of the Jordan. See ver. 37. H.

VER. 32. *Should*, in agricultural pursuits, in which those of Issachar excelled. Gen. xlix. 14.

34 And of Nephtali, a thousand leaders; and with them seven and thirty thousand, furnished with shield and spear.

35 Of Dan also, twenty-eight thousand six hundred prepared for battle.

36 And of Aser, forty thousand, going forth to fight, and challenging in battle.

37 And on the other side of the Jordan, of the sons of Ruben, and of Gad, and of the half of the tribe of Manasses, a hundred and twenty thousand, furnished with arms for war.

38 All these men of war, well appointed to fight, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel, were of one heart, to make David king.

39 And they were there with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were near them, even as far as Issachar, and Zabulon, and Nephtali, brought loaves on asses, and on camels, and on mules, and on oxen, to eat: and meal, figs, raisins, wine, oil, and oxen, and sheep, in abundance; for there was joy in Israel.

CHAP. XIII.

The ark is brought from Cariathiarim. Oza, for touching it, is struck dead.

AND David consulted with the captains of thousands, and of hundreds, and with all the commanders,

2 And he said to all the assembly of Israel: If it please you: and if the words which I speak come from the Lord our God, let us send to the rest of our brethren, into all the countries of Israel, and to the priests, and the Levites, that dwell in the suburbs of the cities, to gather themselves to us:

3 And let us bring again the ark of our God to us: for we sought it not in the days of Saul.

4 And all the multitude answered that it should be so: for the word pleased all the people.

5 So David assembled all Israel, from Sihor of Egypt, even to the entering into Emath,* to bring the ark of God from Cariathiarim.

6 And David went up with all the men of Israel to the hill of Cariathiarim, which is in Juda, to bring thence the ark of the Lord God sitting upon the Cherubims, where his name is called upon.

7 And they carried the ark of God upon a new cart, out of the house of Aminadab, and Oza and his brother drove the cart.

8 And David and all Israel played before God with all their might, with hymns, and with harps, and with psalteries, and timbrels, and cymbals, and trumpets.

* 2 Kings vi 2.—2 Kings v 11.—2 Kings v 13.

VER. 40. *Nephtali*. All, both far and near, contributed to regale the depones. C.

CHAP. XIII. VER. 1. *Consulted*. David wished to give religion due splendour and authority in his dominions; and he prudently contrives to obtain the general consent. H.—“Where there is no liberty, there is no religion,” and no change in religious matters should be attempted without the consent of the Church. C.

VER. 3. *Sought*. Prot. “inquired not at it.” Yet it is certain that many resorted to the ark at that time. But it was not treated with such honour as David now wished. H.

VER. 9. *Chidon*. Aras Nacon. Ch. 2 Kings vi.—He had perhaps two names. D.—byr. and Arab. of Raimon. C.—*the ox*. Prot. “the oxen stumbled.”

VER. 11. *Struck dead*. Slain. See chap. xiv. 11; 1 Kings xv 32, and 2 Kings

9 And when they came to the floor of Chidon, Oza put forth his hand, to hold up the ark; for the ox being wanton, had made it lean a little on one side.

10 And the Lord was angry with Oza, and struck him, because he had touched the ark: and he died there before the Lord.

11 And David was troubled, because the Lord had divided Oza: and he called that place the breach of Oza to this day.

12 And he feared God at that time, saying: How can I bring in the ark of God to me?

13 And therefore he brought it not home to himself, that is, into the city of David, but carried it aside into the house of Obedom, the Gethite.

14 And the ark of God remained in the house of Obedom three months: and the Lord blessed his house, and all that he had.

CHAP. XIV.

David's house, and children, his victories over the Philistines.

AND Hiram, king of Tyre, sent messengers to David; and cedar-trees, and masons, and carpenters, to build him a house.

2 And David perceived that the Lord had confirmed him king over Israel, and that his kingdom was exalted over his people, Israel.

3 And David took other wives in Jerusalem: and he begot sons and daughters.

4 Now these are the names of them that were born to him in Jerusalem: Samua, and Sobad, Nathan, and Solomon,

5 Jebahar, and Elisua, and Eliphalet,

6 And Noga, and Napheg, and Japhia,

7 Elisama, and Baaliada, and Eliphalet.

8 And the Philistines hearing that David was anointed king over all Israel, went all up to seek him: and David heard of it, and went out against them.

9 And the Philistines came and spread themselves in the vale of Raphaim.

10 And David consulted the Lord, saying: Shall I go up against the Philistines, and wilt thou deliver them into my hand? And the Lord said to him: Go up, and I will deliver them into thy hand.

11 And when they were come to Baalpharasim, David defeated them there, and he said: God hath divided my enemies by my hand, as waters are divided: and therefore the name of that place was called Baalpharasim.

12 And they left there their gods, and David commanded that they should be burnt.

a 2 Kings v. 17. A. M. 2957. A. C. 1047.

vi 7 H.—The soul of brutes perishes, that of man is only divided from the body by death.

VER. 13. *Obedom*. A Levite was judged more proper to guard the ark. Chap. xv. 18.—*Gethite*. Because he had dwelt in Geth. W.

CHAP. XIV. VER. 1. *Hiram*. This embassy, and the war with the Philistines, took place before the ark was removed. C.

VER. 7. *Baahada*, probably the same with Eliada. C.

VER. 8. *Seek him*, with a design to oppress him, before his throne was established. H.

VER. 11. *Baalpharasim*, “the god or master of divisions.” C.—The place was so called after wards. D.

VER. 12. *Burnt*. For example to Deut vii 25. These idols were commonly made of wood and covered with plates of gold, &c. The Philistines took them along with them to battle, as the Hebrews carried the ark on many occasions.

13 Another time also the Philistines made an irruption, and spread themselves abroad in the valley.

14 And David consulted God again, and God said to him: Go not up after them, turn away from them, and come upon them over against the pear-trees.

15 And when thou shalt hear the sound of one going in the tops of the pear-trees, then shalt thou go out to battle. For God is gone out before thee, to strike the army of the Philistines.

16 And David did as God had commanded him, and defeated the army of the Philistines, slaying them from Gabaon to Gazera.

17 And the name of David became famous in all countries, and the Lord made all nations fear him.

CHAP. XV.

The ark is brought into the city of David, with great solemnity. Michol derideth David's devotion.

HE made also houses for himself in the city of David: and built a place for the ark of God, and pitched a tabernacle for it.

2 Then David said: No one ought to carry the ark of God, but the Levites; whom the Lord hath chosen to carry it, and to minister unto himself for ever.

3 And he gathered all Israel together into Jerusalem, that the ark of God might be brought into its place, which he had prepared for it.

4 And the sons of Aaron also, and the Levites.

5 Of the children of Caath, Uriel was the chief: and his brethren a hundred and twenty.

6 Of the sons of Merari, Asaia, the chief: and his brethren two hundred and twenty.

7 Of the sons of Gersom, Joel, the chief: and his brethren a hundred and thirty.

8 Of the sons of Elisaphan, Semeias, the chief: and his brethren two hundred.

9 Of the sons of Hebron, Eliel, the chief: and his brethren eighty.

10 Of the sons of Oziel, Aminadab, the chief: and his brethren a hundred and twelve.

11 And David called Sadoc, and Abiathar, the priests, and the Levites, Uriel, Asaia, Joel, Semeia, Eliel, and Aminadab.

12 And he said to them: You that are the heads of the Levitical families, be sanctified with your brethren, and bring the ark of the Lord, the God of Israel, to the place which is prepared for it.

13 *Lest as the Lord at first struck us, because you were not present, the same should now also come to pass, by our doing some thing against the law.

14 So the priests and the Levites were sanctified, to carry the ark of the Lord, the God of Israel.

15 *And the sons of Levi took the ark of God, as Moses had commanded, according to the word of the Lord, upon their shoulders, with the staves.

16 And David spoke to the chiefs of the Levites, to appoint some of their brethren to be singers with musical instruments; to wit, on psalteries, and harps, and cymbals, that the joyful noise might resound on high.

17 And they appointed Levites, Heman, the son of Joel, and of his brethren Asaph, the son of Barachias: and of the sons of Merari, their brethren, Ethan, the son of Casaia.

18 And with them their brethren: in the second rank, Zacharias, and Ben, and Jaziel, and Semiramoth, and Jahiel, and Ani, and Eliab, and Banaïas, and Maasias, and Mathathias, and Eliphalt, and Macenias, and Obedom, and Jehiel, the porters.

19 Now the singers, Heman, Asaph, and Ethan, sounded with cymbals of brass.

20 And Zacharias, and Oziel, and Semiramoth, and Jehiel, and Ani, and Eliab, and Maasias, and Banaïas, sung mysteries upon psalteries.

21 And Mathathias, and Eliphalt, and Macenias, and Obedom, and Jehiel, and Ozaiu, sung a song of victory for the octave upon harps.

22 And Chonenias, chief of the Levites, presided over the prophecy, to give out the tunes: for he was very skilful.

23 And Barachias, and Elcana, were door-keepers of the ark.

24 And Sebenias, and Josaphat, and Nathanael, and Amasai, and Zacharias, and Banaïas, and Eliezer, the priests, sounded with trumpets, before the ark of God: and Obedom and Jehias, were porters of the ark.

25 *So David, and all the ancients of Israel, and the captains over thousands, went to bring the ark of the covenant of the Lord, out of the house of Obedom, with joy.

26 And when God had helped the Levites who carried the ark of the covenant of the Lord, they offered in sacrifice seven oxen, and seven rams.

27 And David was clothed with a robe of fine linen,

* Supra, xiii. 10.

* Num. iv. 15.—2 Kings vi. 4.

VER. 14. *Pear*, or mulberry trees, (2 Kings v. 29. C.) on the side where the idols were. T.

VER. 16. *Gazera*, on the borders of the Philistines, near Azotus. C.

CHAP. XV. VER. 1. *Houses*, or magnificent palaces, which afterwards caused him to be ashamed, seeing the ark was lodged under skns. 2 Kings vii. 10. — 1 or 11, entirely new. The old tabernacle was left at Gabaon. C. D.

VER. 5. *Brethren*. Relations. D.

VER. 12. *Sanctified*. Free from every legal uncleanness, continent, and washed. C.

VER. 13. *Struck us*. He partakes in the misfortune of Ora. H.

VER. 17. *Heman, Asaph, and Ethan*, were masters of the first band of musicians, in the reign of David. They played on cymbals of brass, ver. 19.

VER. 18. *Ben*. His name is omitted, ver. 20, and in the Sept. The Syriac, &c. have "the son of Jaziel;" but we find the 9th Psalm addressed "to Ben, chief of the band of young women," who sung and played on nables, ver. 20. C. — And *Jaziel*, called Oziel, ver. 20 as the Sept. have here. A.

VER. 22. *Zacharias*, &c. presided over the second band, with nables, and

Mathathias over the third, which had instruments of eight strings. The priests sounded the trumpets, ver. 24, while Chonenias directed all the music, in this solemn procession. C. *Psalteries*. Lit. "nables." H. — The Vulg. sometimes renders it psalterion, at other times lyra, (V.) or symphonia. S. Jer. ad Dard. T.

VER. 21. *Ozaiu* does not occur before. Sept. have Ozias both here and ver. 18 after Jehiel. H. *Of victory* such as was customary on the like occasions. — For the octave. Heb. *esmanoth* according to the Jews, means an instrument of eight strings, so when ten strings were used, the Sept. frequently supply "strings." Ps. lxxxi. 2. M. — Heb. "they had guitars, and presided over the eighth band to intone." All the bands formed four choirs, distinguished by their instruments, the cymbal, nable, cannon, (or guitar, and trumpets. C.

VER. 22. *The prophecy* singing praises to God is here called *prophecy* the more, because these singers were often inspired men. C. Heb. *Mosca* signifies a song, (H.) elevation, (C.) burnt offering. So the Vulg. has *onus Moab*, &c., the burden or dreadful prediction against Moab. C.

VER. 26. *Rams*, in thanksgiving that they had not been treated like Ora. C.

VER. 27. *Linen*. Heb. "a cloak of byssus" or of the finest white linen. D.

and all the Levites that carried the ark, and the singing men, and Chonenias, the ruler of the prophecy among the singers: and David also had on him an ephod of linen.

28 And all Israel brought the ark of the covenant of the Lord, with joyful shouting, and sounding with the sound of the cornet, and with trumpets, and cymbals, and psalteries, and harps.

29 And when the ark of the covenant of the Lord was come to the city of David, Michol, the daughter of Saul, looking out at a window, saw king David dancing and playing, and she despised him in her heart.

CHAP. XVI.

The ark is placed in the tabernacle. Sacrifice is offered. David blesseth the people, disposeth the offices of Levites, and maketh a psalm of praise to God.

SO^a they brought the ark of God, and set it in the midst of the tent, which David had pitched for it: and they offered holocausts, and peace-offerings before God.

2 And when David had made an end of offering holocausts, and peace-offerings, he blessed the people in the name of the Lord.

3 And he divided to all and every one, both men and women, a loaf of bread, and a piece of roasted beef, and flour fried with oil.

4 And he appointed Levites to minister before the ark of the Lord, and to remember his works, and to glorify and praise the Lord God of Israel.

5 Asaph, the chief, and next after him Zacharias: Moreover Jahiel, and Semiramoth, and Jehiel, and Mathathias, and Eliab, and Banaias, and Obedom: and Jehiel, over the instruments of psaltery, and harps: and Asaph to sound with cymbals:

6 But Banaias, and Jaziel, the priests, to sound the trumpet continually before the ark of the covenant of the Lord.

7 In that day David made Asaph, the chief, to give praise to the Lord with his brethren.

8 ^bPraise ye the Lord, and call upon his name: make known his doings among the nations.

9 Sing to him, yea, sing praises to him: and relate all his wondrous works.

10 Praise ye his holy name: let the heart of them rejoice, that seek the Lord.

11 Seek ye the Lord, and his power: seek ye his face evermore.

12 Remember his wonderful works, which he hath done: his signs, and the judgments of his mouth.

^a 2 Kings vi. 17. A. M. 2959, A. C. 1045

—Byssus has often occurred before in the Vulg., but we find the Heb. *buts* here for the first time. It probably denotes the brilliant yellow silk taken from the fish pinna, of which S. Basil speaks. Hexa. 7. Justinian was clothed with it, on account of its rarity and brightness. Procop. de Fabric. Yet as it would hardly assume any colour but black, it was not so much sought after as the silk of Persia. Not only David, but all the Levites, were thus richly adorned, as the latter were at the dedication of the temple. 2 Par. i. 14. There was a manufactory of this byssus established by David. Chap. iv. 21. That of Egypt was white, and is called *schesch*, or "cotton." Exod. xvi. 4. C.—*Ephod*. Sept. "a stone of byssus." or a long silken robe, (it) which has been already expressed. T.); or rather, the ephod was only a girdle, which was not peculiar to the sacred ministers. 1 Kings

18. C.—Sam. i. though a child, wore one. W.

CHAP. XVI. VER. 3. *Oil*. The precise signification of the Heb. *Mossék* is not known. C.—Prov. "a flagon of wine." H.—It denotes any thing "exhilarating." T. D.

VER. 4. *Appointed* as a prophet, (H.) or by dispensation. The high priest had supreme spiritual power. Deut. xvi. 18, &c. W.

13 O ye seed of Israel, his servants; ye children of Jacob, his chosen.

14 He is the Lord our God: his judgments are in all the earth.

15 Remember for ever his covenant: the word, which he commanded to a thousand generations.

16 The covenant which he made with Abraham: and his oath to Isaac.

17 And he appointed the same to Jacob for a precept: and to Israel for an everlasting covenant:

18 Saying: To thee will I give the land of Chanaan: the lot of your inheritance.

19 When they were but a small number: very few, and sojourners in it.

20 And they passed from nation to nation: and from one kingdom to another people.

21 He suffered no man to do them wrong: and re-proved kings for their sake.

22 ^cTouch not my anointed: and do no evil to my prophets.

23 ^dSing ye to the Lord, all ye earth: show forth from day to day his salvation.

24 Declare his glory among the Gentiles: his wonders among all people.

25 For the Lord is great and exceedingly to be praised: and is to be feared above all gods.

26 For all the gods of the nations are idols: but the Lord made the heavens.

27 Praise and magnificence *are* before him: strength and joy in his place.

28 Bring ye to the Lord, O ye families of the nations: bring ye to the Lord glory and empire.

29 Give to the Lord glory to his name, bring up sacrifice, and come ye in his sight: and adore the Lord in holy beauty.

30 Let all the earth be moved at his presence: for he hath founded the world immoveable.

31 Let the heavens rejoice, and the earth be glad: and let them say among the nations: The Lord hath reigned.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all things that are in them.

33 Then shall the trees of the wood give praise before the Lord: because he is come to judge the earth.

34 Give ye glory to the Lord, for he is good: for his mercy endureth for ever.

^b Psal. civ. 1. Isa. xli. 4.—^c Psal. civ. 15.—^d Psal. xcv. 1.

VER. 5. *Zacharias*, at the head of the second band. These played on the nabe and kinnor, as the women did not sing in the tabernacle. *Jahiel* should be Omel, (chap. xv. 18, &c. C.) unless he be the same person. Chap. xv. 18. H.—*Instruments*. Lat. "organs." H.—Heb. "the instruments of nables." Vat. M.

VER. 7. *Male*. Heb. "gave first, to thank the Lord, into the hand of Asaph and his brethren *this psalm*," (H.) in order the 104th; and from ver. 29 we find the 90th in the Psalter, with some improvements. T.

VER. 11. *Power*. The ark was frequently the instrument of God's power, and his people are exhorted to present themselves to pray before it. C.—God seemed to dwell there, and often displayed his wonders. D.

VER. 22. *Prophets*. The ancient patriarchs ruled their families as kings, and directed them by word and example, like the most holy prophets. C.—Both are frequently styled *anointed*. H.

VER. 27. *Place*. In Psal. xcv. 6, *holiness and majesty in his sanctuary* Heb. "strength and beauty in," &c. God is served in his tabernacle with piety.

VER. 29. *Sacrifice*, of flour and wine.

35 And say ye: Save us, O God our saviour: and gather us together, and deliver us from the nations, that we may give glory to thy holy name, and may rejoice in singing thy praise.

36 Blessed be the Lord, the God of Israel from eternity to eternity: and let all the people say: Amen, and sing a hymn to God.

37 So he left there before the ark of the covenant of the Lord, Asaph and his brethren, to minister in the presence of the ark continually, day by day, and in their courses.

38 And Obedom, with his brethren, sixty-eight: and Obedom, the son of Idithun, and Hosa, he appointed to be porters.

39 And Sadoc, the priest, and his brethren, priests, before the tabernacle of the Lord in the high place, which was in Gabaon;

40 That they should offer holocausts to the Lord upon the altar of holocaust, continually, morning and evening, according to all that is written in the law of the Lord, which he commanded Israel.

41 And after him Heman, and Idithun, and the rest that were chosen, every one by his name to give praise to the Lord: because his mercy endureth for ever.

42 And Heman and Idithun sounded the trumpet, and played on the cymbals, and all kinds of musical instruments, to sing praises to God: and the sons of Idithun he made porters.

43 And all the people returned to their houses: and David to bless also his own house.

CHAP. XVII.

*David's purpose to build a temple is rewarded by most ample promises.
David's thanksgiving.*

NOW* when David was dwelling in his house, he said to Nathan, the prophet: Behold, I dwell in a house of cedar: and the ark of the covenant of the Lord is under skins.

2 And Nathan said to David: Do all that is in thy heart: for God is with thee.

3 Now that night the word of God came to Nathan, saying:

4 Go, and speak to David, my servant: Thus saith the Lord: Thou shalt not build me a house to dwell in.

5 For I have not remained in a house from the time that I brought up Israel to this day: but I have been always changing places in a tabernacle, and in a tent

6 Abiding with all Israel. Did I ever speak to any one, of all the judges of Israel, whom I charged to feed my people, saying: Why have you not built me a house of cedar?

* 2 Kings vi. 17. A. M. 2950, A. C. 1044.

VER. 35. *And say, &c.* is not in the psalm; and it seems not to agree with the flourishing state of David's kingdom: yet he might speak with the spirit of prophecy, or wish that all his subjects might live in happiness and concord under him. C.

VER. 36. *And sing* Heb. "and Alleluia," or, "all . . . said, (or shall say,) truth and praise be to the Lord."

VER. 39. *Sadoc* was to minister at Gabaon, with Heman, Idithun, &c., while Abiathar, Asaph, &c. officiated at Jerusalem. C.—This regulation continued till towards the end of David's reign. (H.) when fresh orders were given. Chap. xxii. &c.

CHAP. XVII. VER. 1. *Cedar.* Such were esteemed the most magnificent, ver. 6. See 2 Kings vii.

7 Now, therefore, thus shalt thou say to my servant, David: Thus saith the Lord of hosts: I took thee from the pastures, from following the flock, that thou shouldst be ruler of my people Israel;

8 And I have been with thee whithersoever thou hast gone: and I have slain all thy enemies before thee, and have made thee a name, like that of one of the great ones that are renowned in the earth.

9 And I have given a place to my people Israel: they shall be planted, and shall dwell therein, and shall be moved no more, neither shall the children of iniquity waste them, as at the beginning,

10 Since the days that I gave judges to my people Israel, and I have humbled all thy enemies. And I declare to thee, that the Lord will build thee a house.

11 And when thou shalt have ended thy days to go to thy fathers, I will raise up thy seed after thee, which shall be of thy sons: and I will establish his kingdom.

12 He shall build me a house; and I will establish his throne for ever.

13 I will be to him a father, and he shall be to me a son: and I will not take my mercy away from him, as I took it from him that was before thee.

14 But I will settle him in my house, and in my kingdom for ever: and his throne shall be most firm for ever.

15 According to all these words, and according to all this vision, so did Nathan speak to David.

16 And king David came, and sat before the Lord, and said: Who am I, O Lord God, and what is my house, that thou shouldst give such things to me?

17 But even this hath seemed little in thy sight, and therefore thou hast also spoken concerning the house of thy servant, for the time to come: and thou hast made me remarkable above all men, O Lord God.

18 What can David add more, seeing thou hast thus glorified thy servant, and known him?

19 O Lord, for thy servant's sake, according to thy own heart, thou hast showed all this magnificence, and wouldst have all *these* great things to be known.

20 O Lord, there is none like unto thee: and there is no other God beside thee, of all whom we have heard of with our ears.

21 For what other nation is there upon earth like unto thy people Israel, whom God went to deliver, and make a people for himself, and by his greatness and terrors to cast out nations before their face, whom he had delivered out of Egypt?

22 And thou hast made thy people Israel to be thy own people for ever; and thou, O Lord, art become their God.

23 Now therefore, O Lord, let the word which thou

VER. 9. *A place* permanent and secure, while I have had no fixed abode. C.

VER. 11. *Seed.* even till Christ shall be born of the Blessed Virgin, of the family of David. W.

VER. 12. *Ever* often means only a long duration. The dominion of Christ shall have no end. C.

VER. 13. *Thee.* The posterity of Saul lost the throne. H.—If Solomon was reprobated, his children were permitted to reign. It is also presumed that he repented; though this is not certain.

VER. 18. *Known him.* Treating him with love and tenderness, as a friend. How can David sufficiently testify his gratitude?

hast spoken to thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 And let thy name remain and be magnified for ever: and let it be said: The Lord of hosts is God of Israel, and the house of David, his servant, remaineth before him.

25 For thou, O Lord, my God, hast revealed to the ear of thy servant, that thou wilt build him a house: and therefore thy servant hath found confidence to pray before thee.

26 And now, O Lord, thou art God: and thou hast promised to thy servant such great benefits.

27 And thou hast begun to bless the house of thy servant, that it may be always before thee: for seeing thou blessest it, O Lord, it shall be blessed for ever.

CHAP. XVIII.

David's victories. His chief officers.

AND it came to pass after this, that David defeated the Philistines, and humbled them, and took away Geth, and her daughters, out of the hands of the Philistines:

2 And he defeated Moab, and the Moabites were made David's servants, and brought him gifts.

3 At that time David defeated also Adarezer, king of Soba, of the land of Hemath, when he went to extend his dominions as far as the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen, and he houghed all the chariot-horses, only a hundred chariots, which he reserved for himself.

5 And the Syrians of Damascus came also to help Adarezer, king of Soba: and David slew of them likewise two and twenty thousand men.

6 And he put a garrison in Damascus, that Syria also should serve him, and bring gifts. And the Lord assisted him in all things to which he went.

7 And David took the golden quivers, which the servants of Adarezer had, and he brought them to Jerusalem.

8 Likewise out of Thebath and Chun, cities of Adarezer, he brought very much brass, of which Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 Now when Thou, king of Hemath, heard that David had defeated all the army of Adarezer, king of Soba,

10 He sent Adoram, his son, to king David, to desire peace of him, and to congratulate him that he had de-

feated and overthrown Adarezer: for Thou was an enemy to Adarezer.

11 And all the vessels of gold, and silver, and brass, king David consecrated to the Lord; with the silver and gold which he had taken from all the nations, as well from Edom, and from Moab, and from the sons of Ammon, as from the Philistines, and from Amalec.

12 And Abisai, the son of Sarvia, slew of the Edomites, in the vale of the Salt-pits, eighteen thousand:

13 And he put a garrison in Edom, that Edom should serve David: and the Lord preserved David in all things to which he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab, the son of Sarvia, was over the army: and Josaphat, the son of Ahilud, recorder:

16 And Sadoc, the son of Achitob, and Achimelech, the son of Abiathar, were the priests; and Susa, scribe.

17 And Banaias, the son of Joiada, was over the bands of the Cerethi and the Phelethi: and the sons of David were chief about the king.

CHAP. XIX.

The Ammonites abuse David's ambassadors: both they and their confederates are overthrown.

NOW it came to pass that Naas, the king of the children of Ammon, died, and his son reigned in his stead.

2 And David said: I will show kindness to Hanon, the son of Naas: for his father did a favour to me. And David sent messengers to comfort him upon the death of his father. But when they were come into the land of the children of Ammon, to comfort Hanon;

3 The princes of the children of Ammon, said to Hanon: Thou thinkest, perhaps, that David, to do honour to thy father, hath sent comforters to thee: and thou dost not take notice, that his servants are come to consider, and search, and spy out thy land.

4 Wherefore Hanon shaved the heads and beards of the servants of David, and cut away their garments from the buttocks to the feet, and sent them away.

5 And when they were gone, they sent word to David, who sent to meet them, (for they had suffered a great affront,) and ordered them to stay at Jericho till their beards grew, and then to return.

6 And when the children of Ammon saw that they had done an injury to David, Hanon, and the rest of the

* 2 Kings viii. 1. A. M. 2560. A. C. 1044.

A. M. 2567, A. C. 1037. 2 Kings x. 1

VER. 27. *Begun.* Heb. "be pleased, (I.) or thou hast had the goodness to bless." Syr. "I pray thee bless."

CHAP. XVIII. VER. 1. *Daughters.* Villages (see 2 Kings viii. 1. M.) and dependent towns. W.

VER. 2. *Gifts.* Heb. *moner* a word used to denote the offerings of bread, &c. Lev. ii. Here it signifies the tribute C. imposed on the conquered. H.

VER. 3. *Adarezer, or Adazezer, 2 Kings.* — *When he, the king of Soba, went to extend.* Heb. "to strengthen his hand on the," &c. *han* I often denotes power, extent, possession.

VER. 4. *Footmen.* Heb. may well signify, "1000 chariot-horses and 7000 men, who mounted the chariots and the horses." We only find 1700 horsemen, 2 Kings vi. 4. But soon after it is added, *David houghed all the chariot-horses.* C. — They were thus rendered useless. The king was forbidden to keep many horses. D.

VER. 10. *Adoram* or *Joram*, ib. — *Desire.* Heb. "to ask if all went well with him, and to bless him."

VER. 11. *Edom, or rather Syria.* (Arava,) which might easily be exchanged

for Edom. 2 Kings viii. David could not satisfy his devotion by building a temple, but he made preparations. Solomon left part of the treasures unconsumed, 1 Par. xxi. 26. C. These effects, being destined for sacred uses, are said to be consecrated to the Lord. W.

VER. 12. *Ammonites.* David seems to have been present, and the victory is sometimes attributed to him.

VER. 16. *Abiathar* and *Achimelech* had both names indifferently. Heb. reads *Abimelech*, which is a manifest mistake. The name of Abiathar perhaps ought to be in the place of Achimelech, as we know that he was the son of the latter, and the high priest under David. Some would translate, "and Abiathar, son of Achimelech." *Susa*, or *Sarvia* as secretary.

VER. 17. *About.* Lit. "at the side of the king," to execute his orders, and to assist him. Sept. "viceregents." Syr. "princes." They are styled *princes*, 2 Kings viii. 18.

CHAP. XIX. VER. 8. *Mesopotamia* is not mentioned 2 Kings, as the troops perhaps did not arrive soon enough for the first battle, ver. 16.

VER. 7. *Chariots.* This number seems excessive, and it may have been put

people, sent a thousand talents of silver, to hire them chariots and horsemen out of Mesopotamia, and out of Syria Maacha, and out of Soba.

7 And they hired two and thirty thousand chariots, and the king of Maacha, with his people. And they came and camped over against Medaba. And the children of Ammon gathered themselves together out of their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the army of valiant men:

9 And the children of Ammon came out, and put their army in array before the gate of the city: and the kings that came to their aid, stood apart in the field.

10 Wherefore Joab, understanding that the battle was set against him before and behind, chose out the bravest men of all Israel, and marched against the Syrians.

11 And the rest of the people he delivered into the hand of Abisai, his brother, and they went against the children of Ammon.

12 And he said: If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, I will help thee.

13 Be of good courage, and let us behave ourselves manfully for our people, and for the cities of our God: and the Lord will do that which is good in his sight.

14 So Joab, and the people that were with him, went against the Syrians to the battle: and he put them to flight.

15 And the children of Ammon, seeing that the Syrians were fled, they likewise fled from Abisai, his brother, and went into the city: and Joab also returned into Jerusalem.

16 But the Syrians, seeing that they had fallen before Israel, sent messengers, and brought to them the Syrians that were beyond the river: and Sophach, general of the army of Adarezer, was their leader.

17 And it was told David; and he gathered together all Israel, and passed the Jordan, and came upon them, and put his army in array against them, and they fought with him.

18 But the Syrians fled before Israel: and David slew of the Syrians seven thousand chariots, and forty thousand footmen, and Sophach, the general of the army.

19 And when the servants of Adarezer saw themselves overcome by Israel, they went over to David, and served him: and Syria would not help the children of Ammon any more.

CHAP. XX.

Rabba is taken. Other victories over the Philistines.

A. M. 2768, A. C. 1806. 2 Kings x 7, and xi 1. A. M. 2869 A. C. 1835.

for infantry: the number of which, specified 2 Kings, was 33 000. But the troops of Mesopotamia are not there mentioned, and this supplies what was left unexpressed. C.

VER. 16. *From*, in Mesopotamia. Joab did not allow them time to arrive.

VER. 18. *Chariots*. Lit. "chariot." 2 Kings has only 700, and 40 000 footmen. C.

VER. 19. *Went*. Heb. "made peace with David." The many petty kings who had hitherto been tributary to Adarezer, in the present year, now to the conqueror. C.

CHAP. XX. VER. 1. *Year*. Heb. "at the return of the year," in spring. C. VER. 2. *Melchom*. Sept. add the explanation, "their king." It may also be referred to the idol of Ammon. H.

VER. 3. *Harrows*. Heb. "cut them with saws, and with harrows (H.); or, rollers of iron, and with saws." But some other term was probably used, as we

AND^a it came to pass, after the course of a year, at the time that kings go out to battle, Joab gathered together an army, and the strength of the troops, and wasted the land of the children of Ammon: and went and besieged Rabba. But David staid at Jerusalem, when Joab smote Rabba, and destroyed it.

2 And David took the crown of Melchom from his head, and found in it a talent weight of gold, and most precious stones; and he made himself a diadem of it: he took also the spoils of the city, which were very great.

3 And the people that were therein he brought out: and made harrows, and sleds, and chariots of iron, to go over them, so that they were cut and bruised to pieces. In this manner David dealt with all the cities of the children of Ammon: and he returned with all his people to Jerusalem.

4 After this there arose a war at Gazer, against the Philistines: in which Sabachai, the Husathite, slew Saphai, of the race of Raphaim, and humbled them.

5 Another battle also was fought against the Philistines, in which Adeodatus, the son of Saltus, a Bethlehemite, slew the brother of Goliath, the Gethite, the staff of whose spear was like a weaver's beam.

6 There was another battle also in Geth, in which there was a man of great stature, whose fingers and toes were four and twenty, six on each hand and foot: who also was born of the stock of Rapla.

7 He reviled Israel: but Jonathan, the son of Samaa, the brother of David, slew him. These were the sons of Rapha, in Geth, who fell by the hand of David and his servants.

CHAP. XXI.

David's sin, in numbering the people, is punished by a pestilence: which ceaseth upon his offering sacrifice in the threshing-floor of Ornan.

AND^a Satan rose up against Israel: and moved David to number Israel.

2 And David said to Joab, and to the rulers of the people: Go, and number Israel from Bersabee even unto Dan, and bring me the number of them, that I may know it.

3 And Joab answered: The Lord make his people a hundred times more than they are: but, my lord the king, are they not all thy servants? why doth my lord seek this thing, which may be imputed as a sin to Israel?

4 But the king's word rather prevailed: and Joab departed, and went through all Israel: and returned to Jerusalem.

5 And he gave David the number of them, whom he had surveyed: and all the number of Israel, was found

2 Kings xxi 15. A. M. 2856, A. C. 1818.—A. M. 2957. 2 Kings xxiv 1. Infra, xxvii 24

find saws before. C.—Prot. have "axes." This exemplary punishment was in consequence of the violation of the law of nations. Abulensis pronounces it lawful. David might only treat the most guilty in this manner. D.

VER. 5. *Adeodatus*. Heb. "Eichanan, the son of Jair, of Lehem;" or, "slew Lechemi, brother of Goliath;" or equal to him in strength. C.—*Brother* is here supplied, as it is wanting, 2 Kings. D.

VER. 7. *Rapha*, head of the giants of Palestine. C.

CHAP. XXI. VER. 1. *Satan*. This shows that the Lord only (H.) permitted David's sin, (2 Kings xxiv. W.) and in this sense only he is said to have instigated him (D.); though we read this was done by the fury of the Lord, or by an evil spirit. H.

VER. 5. *The number*, &c. The difference of the numbers here and 2 Kings, (xxiv. 9.) is to be accounted for by supposing the greater number to be that

to be eleven hundred thousand men that drew the sword : and of Juda, four hundred and seventy thousand fighting men.

6 But Levi and Benjamin he did not number : for Joab unwillingly executed the king's orders.

7 And God was displeased with this thing that was commanded : and he struck Israel.

8 And David said to God : I have sinned exceedingly in doing this : I beseech thee, take away the iniquity of thy servant, for I have done foolishly.

9 And the Lord spoke to Gad, the seer of David, saying :

10 Go, and speak to David, and tell him : Thus saith the Lord : I give thee the choice of three things : choose one which thou wilt, and I will do it to thee.

11 And when Gad was come to David, he said to him : Thus saith the Lord : Choose which thou wilt :

12 Either three years famine : or three months to flee from thy enemies, and not to be able to escape their sword : or three days to have the sword of the Lord, and pestilence in the land, and the angel of the Lord destroying in all the coasts of Israel : now, therefore, see what I shall answer him who sent me.

13 And David said to Gad : I am on every side in a great strait : but it is better for me to fall into the hands of the Lord, for his mercies are many, than into the hands of men.

14 So the Lord sent a pestilence upon Israel. And there fell of Israel seventy thousand men.

15 And he sent an angel to Jerusalem, to strike it : and as he was striking it, the Lord beheld, and took pity for the greatness of the evil : and said to the angel that destroyed : It is enough ; now stop thy hand. And the angel of the Lord stood by the threshing-floor of Ornan, the Jebusite.

16 And David, lifting up his eyes, saw the angel of the Lord standing between heaven and earth, with a drawn sword in his hand, turned against Jerusalem : and both he, and the ancients, clothed in hair-cloth, fell down flat on the ground.

17 And David said to God : Am not I he that commanded the people to be numbered ? It is I that have sinned : it is I that have done the evil : but as for this flock, what hath it deserved ? O Lord, my God, let thy hand be turned, I beseech thee, upon me, and upon my father's house : and let not thy people be destroyed.

* 2 Par. iii. 1.—b Exod. xxxvi. 2.

which was really found, and the lesser to be that which Joab gave in (Ch) ; or the transcribers of this place have been inaccurate. C.

VER. 6. *Number.* These might therefore escape the pestilence. D.

VER. 8. *Iniquity.* David was guilty, though he retained both faith and hope. W.

VER. 10. *Three ;* a word omitted in Heb., but supplied by the Prot. H.—“ I will bring three things upon thee.” Sept.

VER. 12. *Three years famine ;* which, joined with the three foregoing years of famine, mentioned 2 Kings xx., and the seventh year of the land's resting, would make up the seven years proposed by the prophet. 2 Kings xxiv. 13. C.

VER. 15. *Took.* Heb. “repented of evil,” taking pity of unhappy victims. —Ornan, or Arauna. Ch.—He had been king of the Jebusites before David took Jerusalem. Mariana. T.

VER. 18. *Altar.* Hence it appears that holy men erected altars by God's command. D.

VER. 20. *Now.* Heb. “and Ornan turned back.” —Angel. Sept. (Val.) “the king and his four sons with him, along with Achabim.” Other editions

18 And the angel of the Lord commanded Gad to tell David, to go up, and build an altar to the Lord God, in the threshing-floor of Ornan, the Jebusite.

19 And David went up, according to the word of Gad, which he spoke to him in the name of the Lord.

20 Now when Ornan looked up, and saw the angel, he and his four sons hid themselves : for at that time he was threshing wheat in the floor.

21 And as David was coming to Ornan, Ornan saw him, and went out of the threshing-floor to meet him, and bowed down to him, with his face to the ground.

22 And David said to him : Give me this place of thy threshing-floor, that I may build therein an altar to the Lord : but thou shalt take of me as much money as it is worth, that the plague may cease from the people.

23 And Ornan said to David : Take it, and let my lord the king do all that pleaseth him : and moreover, the oxen also I give for a holocaust, and the drays for wood, and the wheat for the sacrifice : I will give it all willingly.

24 And king David said to him : It shall not be so : but I will give thee money as much as it is worth : for I must not take it from thee, and so offer to the Lord holocausts free-cost.

25 So David gave to Ornan for the place, six hundred sicles of gold of just weight.

26 *And he built there an altar to the Lord : and he offered holocausts, and peace-offerings, and he called upon the Lord, and he heard him, by sending fire from heaven upon the altar of the holocaust.

27 And the Lord commanded the angel : and he put up the sword again into the sheath.

28 And David seeing that the Lord had heard him, in the threshing-floor of Ornan, the Jebusite, forthwith offered victims there.

29 But the tabernacle of the Lord, ^bwhich Moses made in the desert, and the altar of holocausts, were at that time in the high place of Gabaon.

30 And David could not go to the altar, there to pray to God : for he was seized with an exceedingly great fear, seeing the sword of the angel of the Lord.

CHAP. XXII.

David having prepared all necessaries, chargeth Solomon to build the temple and the princes to assist him.

THEN David said : “This is the house of God, and this is the altar for the holocaust of Israel.

2 *And he commanded to gather together all the pro-

* 2 Par. iii. 1.—d A. M. 2968, A. C. 1018.

have, “and his four sons hidden with him.” Arab. “and the king, being come near to Aran, he saw David and his,” &c. Syr. reads in like manner ; but says nothing of the children either of David or of Ornan. We do not read that Ornan saw the angel, 2 Kings, but this circumstance may be here supplied. It is evident the Sept. have read *moloe*, “king,” instead of *moloe*, “angel.” C.

VER. 25. *Six hundred sicles, &c.* This was the price of the whole place on which the temple was afterwards built : but the price of the oxen was fifty sicles of silver. 2 Kings xxiv. 24. Ch.—Or the fifty sicles were given for the threshing-floor alone. C. D.

VER. 30. *God.* He performed what God had commanded. But he would have offered other voluntary victims at Gabaon, if he had been able. C.

CHAP. XXII. VER. 1. *The house.* Or the place where the temple shall be built. M.—The miraculous fire convinced David that God had made choice of this spot.

VER. 2. *Proselytes.* This is the first time that the word occurs in the Vulg. See Exod. xii. 45. It means “strangers,” (C.) who were not allowed to live in the country unless they would observe the natural law, and renounce idolatry.

selytes of the land of Israel, and out of them he appointed stone-cutters, to hew stones and polish them, to build the house of God.

3 And David prepared in abundance iron for the nails of the gates, and for the closures and joinings: and of brass an immense weight.

4 And the cedar-trees were without number, which the Sidonians, and the Tyrians, brought to David.

5 And David said: Solomon, my son, is very young and tender, and the house which I would have to be built to the Lord, must be such as to be renowned in all countries: therefore I will prepare him necessities. And, therefore, before his death he prepared all the charges.

6 And he called for Solomon, his son: and commanded him to build a house to the Lord, the God of Israel.

7 And David said to Solomon: My son, it was my desire to have built a house to the name of the Lord, my God.*

8 But the word of the Lord came to me, saying: Thou hast shed much blood, and fought many battles, so thou canst not build a house to my name, after shedding so much blood before me:

9 But a son, that shall be born to thee, shall be a most quiet man: for I will make him rest from all his enemies round about: and therefore, he shall be called Peaceable: and I will give peace and quietness to Israel all his days.

10 *He shall build a house to my name, and he shall be a son to me, and I will be a father to him: and I will establish the throne of his kingdom over Israel for ever.

11 Now then, my son, the Lord be with thee, and do thou prosper, and build the house to the Lord, thy God, as he hath spoken of thee.

12 The Lord also give thee wisdom and understanding, that thou mayest be able to rule Israel, and to keep the law of the Lord, thy God.

* 2 Kings vii. 1.—2 Kings vii. 13, 3 Kings v. 8.

Rabbins. —These had embraced the Jewish religion. M.—They were the remnants of the people of Chanaan, (3 Kings ix. 20,) and were treated as public slaves, which could not have been done, with justice or policy, with regard to those who might barely wish to reside in the country. These strangers prefigure the Gentiles, chosen to build the Christian Church.

VER. 3. *Prepared.* Syr. and Arab. "appointed blacksmiths from among the proselytes, to forge tools for cutting and dressing stone," &c. But must follow the Vulg. C.

VER. 4. *Number.* Still we find that Solomon ordered more, as the structure was more magnificent than even David had imagined.

VER. 8. *Blood, of Urias,* (S. Jer. and the Rab.,) or rather, as David had already entertained the desire of building a temple before that event, (B.) the blood which David had shed in just wars must be understood; as even that causes a person to be regarded as unclean. The soldiers were obliged to be purified before they could enter the camp. Num. xxi. 19. In the Christian Church, those are deemed irregular who have contributed to the death of the guilty, even as judges or witnesses. C.—So. Heb. "much blood in my sight." H.—This expression enhances (D.) the greatness of the bloodshed; as when a person is said to be wicked, &c., before the Lord, it means in an extraordinary degree. The wars of David are frequently assigned as the impediment to David's building the temple. Chap. xvii. 4, and xxviii. 3. Joseph., &c. C.—They would not suffer him to have sufficient leisure, ver. 18. (H.) 3 Kings v. 3. Salien. M.

VER. 9. *Peaceable.* Heb. "Solomon," which has this meaning. C.—Herein Solomon was a figure of Christ, who is styled the Prince of peace. Isa. ix. W

VER. 10. *Name.* See 2 Kings vii. 13. M.—*A son.* The crimes into which Solomon fell hinder us from explaining this literally of him. S. Paul refers the expression to Jesus Christ, Heb. i. 5. C.—S. Aug. (de C. xvii. 8 and 9) observes that the promises were not perfectly fulfilled in Solomon.

VER. 14. *Poverty.* Prot. "trouble." H.—David confesses that the immense sums which he had collected were nothing in comparison with the greatness of

13 For then thou shalt be able to prosper, if thou keep the commandments, and judgments, which the Lord commanded Moses to teach Israel: take courage, and act manfully; fear not, nor be dismayed.

14 Behold, I, in my poverty have prepared the charges of the house of the Lord; of gold a hundred thousand talents, and of silver a million of talents; but of brass, and of iron, there is no weight, for the abundance surpasseth all account: timber also, and stones, I have prepared for all the charges.

15 Thou hast also workmen in abundance, hewers of stones, and masons, and carpenters, and of all trades the most skilful in their work,

16 In gold, and in silver, and in brass, and in iron, whereof there is no number. Arise then, and be doing, and the Lord will be with thee.

17 David also charged all the princes of Israel, to help Solomon, his son,

18 Saying: You see, that the Lord, your God, is with you, and hath given you rest round about, and hath delivered all your enemies into your hands, and the land is subdued before the Lord, and before his people.

19 Give, therefore, your hearts and your souls, to seek the Lord, your God: and arise, and build a sanctuary to the Lord God, that the ark of the covenant of the Lord, and the vessels consecrated to the Lord, may be brought into the house, which is built to the name of the Lord.

CHAP. XXIII.

David appointeth Solomon king. The distribution of the Levites, and their offices.

AND* David, being old and full of days, made Solomon, his son, king over Israel.

2 And he gathered together all the princes of Israel, and the priests and Levites.

3 And the Levites were numbered, from the age of thirty years, and upwards: and there were found of them thirty-eight thousand men.

4 Of these twenty-four thousand were chosen, and dis

3 Kings vii. 14, Heb. i. 5.—A. M. 2958.

God. He left more than was sufficient for Solomon to perfect the work, with still greater magnificence than he had planned out, ver. 5; chap. xxviii. 2, and xxix. 2, &c. C.—*Milhon.* Josephus (vii. 14) reduces these sums to one tenth part, "of gold 10,000 talents, of silver 100,000;" so that it is "extremely probable that a cipher" was added to these numbers, in some very ancient Heb. copy. Brerewood computes that the sum mentioned here and chap. xxix. 4, would amount to £841,125,000, and maintains that the whole temple pavement, and all the vessels, might have been made of solid gold, without consuming it all. De Pond, in Walton's Polyglot—"If we take the preceding talents according to Bishop Cumberland's computation, the sum total will be somewhat less: but were we to reduce it to less than one half, would not the sum of four hundred millions of money be immense and incredible?" Kennicott.—But the relation given by historians of the riches of Sardanapalus, Cyrus, Alexander, Atabalipa, and some kings, who were not more likely to amass such treasures than David, make the account less improbable. Josephus (vii. 12) asserts that "no prince ever left so great riches." He had extended his dominions on all sides, and imposed tribute on the conquered. He was very frugal, and had possession of the mines of Phunon, (Num. xxi. 10, and xxxiii. 43,) and of Phœnicia. Deut. xxxiii. 25. Though the talent seems to have varied in other nations, it always consisted of 3000 sicles among the Hebrews, at least till the captivity. Exod. xxxviii. 25, 26. We find, from 2 Par. xv. 6, 4 Kings xv. 19, &c., that it formed a very considerable sum.—*For all.* Heb., Chal., Sept., "And to these add." T.—He encouraged the princes to contribute (chap. xxix.); and here he exhorts his son to show his liberality, if any thing should be found deficient. H.

CHAP. XXIII. VER. 1. *Full, satisfied,* in the last year of his reign, and the 70th of his age. D.

VER. 3. *Numbered* at the same time, when David caused his son to be crowned, and made these fresh regulations, ver. 27, and chap. xxvi. 31.—*Upwards,* according to the plan given by Moses. David afterwards ordered people of twenty years of age to begin to serve in the tabernacle, as it was now fixed,

tributed unto the ministry of the house of the Lord: and six thousand were the overseers and judges.

5 Moreover, four thousand were porters: and as many singers, singing to the Lord with the instruments which David had made to sing with.

6 And David distributed them into courses, by the families of the sons of Levi; to wit, of Gerson, and of Caath, and of Merari.

7 The sons of Gerson were, Leedan, and Semei.

8 The sons of Leedan: the chief, Jahiel, and Zethan, and Joel, three.

9 The sons of Semei: Salomith, and Hosiel, and Aran, three: these were the heads of the families of Leedan.

10 And the sons of Semei were, Leheth, and Ziza, and Jaus, and Baria: these were the sons of Semei, four.

11 And Leheth was the first, Ziza the second: but Jaus and Baria had not many children, and therefore they were counted in one family, and in one house.

12 The sons of Caath were, Amram, and Isaar, Hebron, and Oziel, four.

13 The sons of Amram: Aaron, and Moses. And Aaron was separated to minister in the holy of holies, he and his sons, for ever, and to burn incense before the Lord, according to his ceremonies, and to bless his name for ever.

14 The sons also of Moses, the man of God, were numbered in the tribe of Levi.

15 The sons of Moses were, Gersom, and Eliezer.

16 The sons of Gersom: Subuel, the first.

17 And the sons of Eliezer were, Rohobia, the first: and Eliezer had no more sons. But the sons of Rohobia were multiplied exceedingly.

18 The sons of Isaar: Salomith, the first.

19 The sons of Hebron: Jeriau, the first, Amarias, the second, Jahaziel, the third, Jecmaam, the fourth.

20 The sons of Oziel: Michah, the first, Jesia, the second.

21 The sons of Merari: Moholi, and Musi. The sons of Moholi: Eleazar, and Cis.

22 And Eleazar died, and had no sons, but daughters: and the sons of Cis, their brethren, took them.

^a Supra, vi. 1.—^b Supra, vi. 3.—^c Heb. v. 4.

and consequently the labours were diminished. This tended to augment the splendour of the religious worship, and to edify the people, who could not attend so constantly in person.

VER. 4. *Overseers.* Heb. *asirim*. Sept. "scribes." Others suppose "lictors and executioners," who attended the judges. Grotius.—These were functions from which the priests were exempted (C.); so that the Levites alone are meant. M.—*Judges.* They had to decide the causes of the people. 2 Par. xxix. D.

VER. 6. *Into twenty-four courses*, like the priests, that each class might serve twice a year for a whole week. Chap. xxiv. 31. T.—God had already made choice of the posterity of Levi; and David, with the princes, Sadoc, &c., disposed of them by lots, (chap. xxiv. 6,) to serve in the tabernacle, and in the future temple. W.

VER. 7. *Leedan*, or *Lebni* Num. iii. 18. M.

VER. 11. *Children.* All together were not more than the children of each of the preceding, so that they only formed one class. T.—It would have been too burdensome for them to have performed the same service with those who were far more numerous (H.): therefore the sons of Semei were joined with the family of Leedan (C.), or rather Jaus and Baria went together as one family.—*Counted.* Heb. "in one class, according to their father's house." H.

VER. 13. *Minister.* Heb. "to sanctify the holy of holies."—*His.* Heb. "in his name," with solemnity. Num. vi. 23. The Levites might bless the name of the Lord.

VER. 14. *Levi*, but not among the priests, (C.) though their father was an extraordinary priest, appointed by God to anoint Aaron. Psal. xcvi. D.

23 The sons of Musi: Moholi, and Eder, and Jerimoth, three.

24 These are the sons of Levi, in their kindreds and families, princes by their courses, and the number of every head that did the works of the ministry of the house of the Lord, from twenty years old and upwards.

25 For David said: The Lord, the God of Israel, hath given rest to his people, and an habitation in Jerusalem, for ever.

26 And it shall not be the office of the Levites to carry any more the tabernacle, and all the vessels for the service thereof.

27 So according to the last precepts of David, the sons of Levi are to be numbered, from twenty years old and upwards.

28 And they are to be under the hand of the sons of Aaron, for the service of the house of the Lord, in the porches, and in the chambers, and in the place of purification, and in the sanctuary, and in all the works of the ministry of the temple of the Lord.

29 And the priests have the charge of the loaves of proposition, and of the sacrifice of fine flour, and of the unleavened cakes, and of the frying-pan, and of the roasting, and of every weight and measure.

30 And the Levites are to stand in the morning, to give thanks, and to sing praises to the Lord: and in like manner in the evening.

31 As well in the oblation of the holocausts of the Lord, as in the sabbaths and in the new moons, and the rest of the solemnities, according to the number, and ceremonies prescribed for every thing, continually, before the Lord.

32 And let them keep the observances of the tabernacle of the covenant, and the ceremonies of the sanctuary, and the charge of the sons of Aaron, their brethren, that they may minister in the house of the Lord.

CHAP. XXIV.

The divisions of the priests into four and twenty courses, to serve in the temple: the chiefs of the Levites.

NOW these were the divisions of the sons of Aaron. The sons of Aaron: Nadab, and Abiu, and Eleazar, and Ithamar.

2 But Nadab and Abiu died before their father, and

^a Exod. ii. 22, and xviii. 3 and 4.—^b Lev. x. 2, Num. iii. 4.

VER. 24. *Old.* See ver. 3, and Num. iv. 3.—*And upwards*; as long as they were able to serve. They were excused from carrying the tabernacle, &c., at fifty years of age. Num. viii. 25. Abulens. M. To those who were turned of thirty, the higher offices were intrusted; while the Levites began at twenty, to exercise themselves in things of less consequence, under the direction of their elder brethren. T.

VER. 28. *Place.* Heb. "purifying all that is holy" (H.); keeping clean all that is used about the sacred ministry. C.

VER. 29. *And the priests, &c.* This is not found in Heb. or Sept. The Levites might prepare these things; though the priests alone were to offer them in sacrifice. T. Chap. ix. 32; Lev. xxiv. 8.—Others think that (C.) the priests received flour from the people, and baked it. M.—But S. Jerom follows the tradition of the Jews, intimating that the priests sowed the corn, and did every thing about the loaves of proposition. In Mal. i. 6.—*Flour.* Lev. ii. 1.—*Cakes.* Exod. xxix. 2.—*Roasting the first-fruits.* Lev. ii. 14. M.—*Measure.* A standard was kept in the temple, (Exod. xxx. 13. C.) to prevent any fraud.

VER. 30. *And the Levites.* This also is omitted in Heb. "and to stand," &c., as all the preceding offices pertained to the Levites, (H.) and priests were bound equally with them to praise the Lord.

VER. 31. *Lord.* Music accompanied this service twice a day as it did the sacrifices which were offered for the prince, or for the nation. Num. x. 10. C.—*Rest.* Heb. "the set festivals, by number, according to the order prescribed unto them continually," &c. H.

CHAP. XXIV. VER. 2. *Before.* Heb. "in the presence of." See Lev. x. 2.

had no children: so Eleazar and Ithamar did the office of the priesthood.

3 And David distributed them, that is, Sadoc, of the sons of Eleazar, and Ahimelech, of the sons of Ithamar, according to their courses and ministry.

4 And there were found many more of the sons of Eleazar among the principal men, than of the sons of Ithamar. And he divided them so, that there were of the sons of Eleazar, sixteen chief men, by their families: and of the sons of Ithamar, eight, by their families and houses.

5 And he divided both the families, one with the other, by lot: for there were princes of the sanctuary, and princes of God, both of the sons of Eleazar, and of the sons of Ithamar.

6 And Semeias, the son of Nathanael, the scribe, a Levite, wrote them down before the king and the princes, and Sadoc, the priest, and Ahimelech, the son of Abiathar, and the princes also, of the priestly and Levitical families: one house, which was over the rest, of Eleazar: and another house, which had the rest under it, of Ithamar.

7 Now the first lot came forth to Joiarib, the second to Jedei.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Melchia, the sixth to Maiman,

10 The seventh to Accos, the eighth to Abia,

11 The ninth to Jesua, the tenth to Sechenia,

12 The eleventh to Eliasib, the twelfth to Jacim,

13 The thirteenth to Hoppa, the fourteenth to Isbaab,

14 The fifteenth to Belga, the sixteenth to Emmer,

15 The seventeenth to Hezir, the eighteenth to Apases,

16 The nineteenth to Pheteia, the twentieth to Hezechiel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Dalaiau, the four and twentieth to Maaziau.

19 These are their courses, according to their ministries, to come into the house of the Lord, and according to their manner, under the hand of Aaron, their father: as the Lord, the God of Israel, had commanded.

20 Now, of the rest of the sons of Levi, there was of

the sons of Amram, Subael: and of the sons of Subael, Jehedeia.

21 Also of the sons of Rohobia, the chief, Jesias.

22 And the son of Isaar, Salemoth; and the son of Salemoth, Jahath:

23 And his son, Jeriau, the first, Amarias, the second, Jahaziel, the third, Jecmaan, the fourth.

24 The son of Oziel, Micha: the son of Micha, Samir.

25 The brother of Micha, Jesia: and the son of Jesia, Zacharias.

26 The sons of Merari: Moholi and Musi: the son of Oziau: Benno.

27 The son also of Merari: Oziau, and Soam, and Zacchur, and Hebri.

28 And the son of Moholi: Eleazar, who had no sons

29 And the son of Cis, Jeramael.

30 The sons of Musi: Moholi, Eder, and Jerimoth. These are the sons of Levi, according to the houses of their families.

31 And they also cast lots over against their brethren, the sons of Aaron, before David, the king, and Sadoc, and Ahimelech, and the princes of the priestly and Levitical families, both the elder and the younger. The lot divided all equally.

CHAP. XXV.

The number and divisions of the musicians.

MOREOVER David, and the chief officers of the army, separated for the ministry the sons of Asaph, and of Heman, and of Idithun: to prophesy with harps, and with psalteries, and with cymbals, according to their number, serving in their appointed office.

2 Of the sons of Asaph: Zachur, and Joseph, and Nathania, and Asarela, sons of Asaph: under the hand of Asaph, prophesying near the king.

3 And of Idithun: the sons of Idithun, Godolias, Sori, Jeseias, and Hasabias, and Mathathias, six, under the hand of their father, Idithun, who prophesied with a harp to give thanks, and to praise the Lord.

4 Of Heman also: the sons of Heman, Bocciau, Mathaniau, Oziel, Subuel, and Jerimoth, Hananias, Hanani, Eliatha, Geddelthi, and Romemthiezer, and Jesbacassa, Mollothi, Othir, Mahazioth:

name of this son is lost. It is wonderful that the posterity of Gersom are passed over. C. Prot. "the sons of Jaaziah; Beno.—27 The sons of Merari, by Jaziah, Beno, and Shoam" H.

VER. 31. *Over against*, in imitation of the priests, (C.) being likewise divided into twenty-four classes. T.—*Both, &c.* Heb. "the principal fathers over against their younger brethren." All the rest is omitted. Lots decided the place and functions both of father and children H.

CHAP. XXV. VER. 1. *Army*; the chief magistrates of the state and of the church. T. Chap. xxiv. 6, 31.—The priests, &c. were all divided into twenty-four classes, each having twelve masters to preside. Ver. 7. C.—*Idithun*, or Ethan. Chap. vi. 44. and xv. 19. W. 3 Kings iv. 31.—The twenty-four sons of these three, who were chief musicians under David and Solomon, presided over the bands: eleven other inferior masters helped to instruct the rest. Ver. 9.—*Prophesy*, or play on instruments.—*Harps*. "Kinnor" means also the "guitar." C.—*Vulg. nas, lyras*. Chap. xv. 16.—*Psalteries*. Heb. "nablas." M.

VER. 2. *King*, who sat in a separate tribune. Asaph presided in the royal city, at court, and in the tabernacle, while some of the singers were fixed at Gabaon. Chap. xvi. 7, 37, and 41. C.

VER. 3. *Of Idithun*; or altering the punctuation, (D.) "Now the sons of Idithun were Idithun, the first-born, Godolias, H, Sori, &c. Isari. Ver. 11. Thus the number six will be complete otherwise we must acknowledge that Idithun, the father, is counted with his children; or that a name is lost, perhaps that of Semeias, (ver. 17, C.) as Sept. Alex. has Semei before Hasabias. H.—*Harp (kinnor)*. This was the distinctive instrument of this band, as the horn was of Heman's. C.

VER. 3. *Ahimelech* is styled also Achimelech and Abiathar, ver. 6, 21, and chap. xviii. 16. C.—*Courses*, twenty-four, which were to serve by lot, that no one might complain, as they were equally *princes*, ver. 5. T.

VER. 4. *Houses*. The descendants of Eleazar were far more numerous.

VER. 5. *Of God*, great. *Elohim* also signifies "judges," and we might translate, "princes of the judges." Grot. D. These men occupied the first dignities of the priesthood, and of the judicature, or they were princes in all sacred affairs. C. They were to offer sacrifice, and to enjoy spiritual jurisdiction, in the house of God. W.—As their claims were therefore equal, the decision was left to lots. M.—It would have been otherwise difficult for all to be satisfied. See Jos. vi. 14. C.

VER. 6. *Ithamar*. All was done with the utmost order, and the priests took care to observe the regulation till the end of the republic. Joseph iii. 2 and con. Ap. 1, and 2. Luke i. 5.—The family of Eleazar had many prerogatives over the rest, as it was longer in possession of the high priesthood, and more numerous; but that of Ithamar gave pontiffs to the nation at the time of this regulation. C.

VER. 10. *Abia*, the progenitor of S. John Baptist. Luke i. 5.

VER. 19. *Aaron*, and his successors. The former might have given some directions, which tradition had preserved. C.

VER. 20. *Subael*, grandson of Moses. Chap. xxiii. 16.

VER. 23. *And his*. Prot. "the sons of Hebron, Jeriah, the first. The words underlined show what omissions are in the text, (H.) which is probably corrupted, as well as the Sept. C.

VER. 26. *The son*. Heb. "the son of Jehasia, or of Oziau. . ." But the

5 All these were the sons of Heman, the seer of the king, in the words of God, to lift up the horn: and God gave to Heman fourteen sons and three daughters.

6 All these, under their father's hand, were distributed to sing in the temple of the Lord, with cymbals, and psalteries, and harps, for the service of the house of the Lord, near the king: to wit, Asaph, and Idithun, and Heman.

7 And the number of them, with their brethren, that taught the song of the Lord, all the teachers, were two hundred and eighty-eight.

8 And they cast lots by their courses, the elder equally with the younger, the learned and the unlearned together.

9 And the first lot came forth to Joseph, who was of Asaph. The second to Godolias, to him and his sons, and his brethren, twelve.

10 The third to Zachur, to his sons, and his brethren, twelve.

11 The fourth to Isari, to his sons, and his brethren, twelve.

12 The fifth to Nathania, to his sons, and his brethren, twelve.

13 The sixth to Bocciau, to his sons, and his brethren, twelve.

14 The seventh to Isreela, to his sons, and his brethren, twelve.

15 The eighth to Jesaia, to his sons, and his brethren, twelve.

16 The ninth to Mathanias, to his sons, and his brethren, twelve.

17 The tenth to Semeias, to his sons, and his brethren, twelve.

18 The eleventh to Azareel, to his sons, and his brethren, twelve.

19 The twelfth to Hasabi, to his sons, and his brethren, twelve.

20 The thirteenth to Subael, to his sons, and his brethren, twelve.

21 The fourteenth to Mathathias, to his sons, and his brethren, twelve.

22 The fifteenth to Jerimoth, to his sons, and his brethren, twelve.

23 The sixteenth to Hananias, to his sons, and his brethren, twelve.

24 The seventeenth to Jesbacassa, to his sons, and his brethren, twelve.

25 The eighteenth to Hanani, to his sons, and his brethren, twelve.

26 The nineteenth to Mellothi, to his sons, and his brethren, twelve.

27 The twentieth to Eliatha, to his sons, and his brethren, twelve.

28 The one and twentieth to Othir, to his sons, and his brethren, twelve.

29 The two and twentieth to Geddelthi, to his sons, and his brethren, twelve.

30 The three and twentieth to Mahazioth, to his sons, and his brethren, twelve.

31 The four and twentieth to Romemthiezer, to his sons, and his brethren, twelve.

CHAP. XXVI.

The divisions of the porters. Offices of other Levites.

AND the divisions of the porters: of the Coreites, Meselemia, the son of Core, of the sons of Asaph.

2 The sons of Meselemia: Zacharias, the first-born, Jadhel, the second, Zabadias, the third, Jathanael, the fourth.

3 Elam, the fifth, Johanan, the sixth, Elioenai, the seventh.

4 And the sons of Obededom, Semeias, the first-born, Jozabad, the second, Joaba, the third, Sachar, the fourth, Nathanael, the fifth.

5 Ammiel, the sixth, Issachar, the seventh, Phollathi, the eighth: for the Lord had blessed him.

6 And to Semei, his son, were born sons, heads of their families: for they were men of great valour.

7 The sons then of Semeias were, Othni, and Raphael, and Obed, Elizabad, and his brethren, most valiant men: and Eliu, and Samachias.

8 All these of the sons of Obededom: they, and their sons, and their brethren, most able men for service, sixty-two of Obededom.

9 And the sons of Meselemia, and their brethren, strong men, were eighteen.

10 And of Hosa, that is, of the sons of Merari: Semri, the chief, (for he had not a first-born, and therefore his father made him chief,)

11 Helcias, the second, Tabelias, the third, Zacharias, the fourth: all these the sons, and the brethren, of Hosa, were thirteen.

12 Among these were the divisions of the porters, so that the chiefs of the wards, as well as their brethren, always ministered in the house of the Lord.

13 And they cast lots equally, both little and great, by their families, for every one of the gates.

14 And the lot of the east fell to Selemias. But to his

VER. 5. *Seer*: a title usually given to the real prophets, who foresee future things. M.—Gad has this title. 2 Par. xxiv. 11. But Heman's office was to proclaim the words of God with the sound of the horn. This musician had formerly been fixed at Gabaon. Chap. xvi. 41. C.—*To lift up the horn*, or to sing those psalms which regarded the kingdom of David, and of Christ, as others were composed for the instruction of the people. T.

VER. 6. *Near*. Heb. "under the hand of the king," who presided over a band of musicians, as well as Asaph (C.); or he directed all, particularly giving his instructions to Asaph, &c. H.

VER. 7. *Eight*, comprising the twenty-four princes, and the eleven secondary masters of each of the bands, or twelve times twenty-four. Ver. 1.

VER. 8. *Unlearned*. Heb. and Sept. "the scholars." H.—After the singers had been distributed into twenty-four classes, pretty equal in number, lots decided which of them should serve first, (M.) as had been done with the priests. Chap. xxiv. 31. See chap. xxvi. 13.

VER. 9. *Asaph*. Add, "to him, and (H.) to his sons, and his brethren, twelve," who taught the rest. Unless these twelve be admitted, (T.) as in the sequel, (P.) the number 288 will not be found, ver. 7. T

VER. 14. *Isreela*; probably Oziel, ver. 4. C.

CHAP. XXVI. VER. 1. *Porters*, who guarded the temple, being stationed at the four gates. They were selected from the families of Core and Merari, (ver 19,) and were under (C.) five captains, two being placed at the gate leading from the palace, ver. 16. H.

VER. 5. *Him*. Obededom, by giving him a more numerous posterity than any here mentioned. Ver. 8. See 2 Kings vi. 11. C. T.

VER. 6. *Semei*, who is called Semeias, ver. 4 and 7. The last syllable is not lost in Heb. or Sept. H.—*Valour*. Their post was of a military nature, and required strength.

VER. 10. *He had not a first-born*. That is, his first-born was either dead or not fit to be chief, and therefore he made Semri the chief, (W. Ch.) who was the second son (T.) of Hosa.

VER. 12. *Lord*. The companies succeeded each other every sabbath, but the chiefs were not changed. C.—The office of these men was most noble. From them were selected treasurers, overseers, prefects, &c., ver. 18—32. T.—The lot decided only between the heads of families. D.

VER. 14. *Selemias*: the first syllable is frequently neglected in Heb. Chap.

son, Zacharias, a very wise and learned man, the north gate fell by lot.

15 And to Obedom, and his sons, that towards the south: in which part of the house was the council of the ancients.

16 To Saphim, and Hosa, towards the west, by the gate which leadeth to the way of the ascent: ward against ward.

17 Now towards the east were six Levites: and towards the north four a day: and towards the south, likewise, four a day: and where the council was, two and two.

18 In the cells also of the porters, toward the west, four in the way: and two at every cell.

19 These are the divisions of the porters, of the sons of Core, and of Merari.

20 Now Achias was over the treasures of the house of God, and the holy vessels.

21 The sons of Ledan, the sons of Gersonni: of Ledan were heads of the families, of Ledan, and Gersonni, Jehieli.

22 The sons of Jehieli: Zathan, and Joel, his brethren, over the treasures of the house of the Lord.

23 With the Amramites, and Isaarites, and Hebronites, and Ozielites.

24 And Subael, the son of Gersom, the son of Moses, was chief over the treasures.

25 His brethren also, Eliezer, whose son, Rahabiah, and his son, Iaias, and his son, Joram, and his son, Zechri, and his son, Selemith.

26 Which Selemith, and his brethren, were over the treasures of the holy things, which king David, and the heads of families, and the captains over thousands, and over hundreds, and the captains of the host, had dedicated.

27 Out of the wars, and the spoils won in battles, which they had consecrated to the building and furniture of the temple of the Lord.

28 And all these things that Samuel, the seer, and Saul, the son of Cis, and Abner, the son of Ner, and Joab, the son of Sarvia, had sanctified: and whosoever had sanctified those things, they were under the hand of Selemith, and his brethren.

29 But Chonenias, and his sons, were over the Isaarites, for the business abroad over Israel, to teach them and judge them.

30 And of the Hebronites, Hasabias, and his brethren, most able men, a thousand seven hundred had the charge over Israel beyond the Jordan, westward, in all the works of the Lord, and for the service of the king.

31 And the chief of the Hebronites was Jeria, according to their families and kindreds. In the fortieth year of the reign of David, they were numbered, and they were found most valiant men in Jazer Galaad,

32 And his brethren of stronger age, two thousand seven hundred, chiefs of families. And king David made them rulers over the Rubenites, and the Gadites, and the half tribe of Manasses, for all the service of God, and the king.

CHAP. XXVII.

The twelve captains for every month: the twelve princes of the tribes. David's several officers.

NOW the children of Israel, according to their number, the heads of families, captains of thousands and of hundreds, and officers, that served the king according to their companies, who came in and went out every month in the year, under every chief, were four and twenty thousand.

2 Over the first company, the first month, Jesboam, the son of Zabdiel, was chief, and under him were four and twenty thousand.

3 Of the sons of Phares, the chief of all the captains in the host, in the first month.

4 The company of the second month was under Dudia, an Abohite, and after him was another named Macelloth,

iv. 24. T.—Zacharias was the first-born of Mesolemia. Ver. 2. H.—A very. Heb. "a wise counsellor." C.

VER. 15. And. Prot. "To Obedom southward, and to his sons, the house of Asuppim." H.—This term may denote the "revenue;" where the offerings, destined for the support of the priests, were collected. Exod. xxiv. 22. We find the same word used for the offerings received at the door of the temple, 2 Esd. xl. 15. It may also mean the house "of the assemblies," (C.) where the seventy-two judges of the Sanhedrim met. Villalp. T.

VER. 16. Ward. The sentinels were opposite to each other, (M.) or at equal distances. All were replaced at the same time. C.—Two captains were stationed on this road, for greater respect to the king, (H.) and because the concourse and dangers were increased. Ver. 18. T.

VER. 17. Six. This gate was the most frequented, (C.) and the king entered by it.—Council. Heb. *asupim*, as ver. 15, "for the offerings two and two," (H.) distinct from the porters.

VER. 18. Cell. Heb. is not clearer: "at the chamber (C. "at the house of the instruments" for sacrifice (M.); at Parbar Prot.) of the west, at the ascent, two at each chamber." C.—Prot. "at the causeway, and two at Parbar." This term is not in Heb. It resembles Parvar, or Pharurim, (4 Kings xxiii. 11,) which is said to signify "suburbs" in Chal. But it cannot have this meaning here: and these terms are probably borrowed from the Greek, *πορτα*, a military "post;" so that we might translate, "There were at the western post, four guards for the ascent, two at each post;" one perhaps was near the temple, (C.) the other at the palace gates. 4 Kings xi. 6. Sept. is more diffuse, but throws not any light upon this passage. H.

VER. 20. Now. Heb. and Sept. add, "the Levites:" the latter translate Achias, "their brethren." H.—Vessels. Or vessels of the holy places, or of things holy. *Vasa sanctorum*. Ch.—Sept. "of the consecrated treasures." Chap. xxviii. 12. H.

VER. 22. Brethren. Heb. and Sept. "brother." In effect, we find that Joel was the son of Ledan. Chap. xxiii.

VER. 26. Selemith was to guard the treasure taken in war. C.—Dedicated. Lit. "sanctified," by designating for holy uses. W.

VER. 27. Wars. Heb. "out of the spoils won in battles, which they had set

apart as sacred, to support the house," &c. Sept. "that the building of the house of the Lord might not be retarded." H.—Yet these spoils remained untouched by Solomon, who imitated this piety, as others did. 3 Kings xiv. 26.

VER. 28. Samuel, while he was at the head of affairs. M.

VER. 29. Them. Heb. "for officers (*asotrim*, "scribes," (H.) whose power was very great. C.) and judges." The former are often placed first, as more honourable, so that they were not mere heralds or executors. The administration of justice was chiefly in the hands of the Levitical tribe. Chap. xxii. 4. The sons of Hebron resided on the east, while those of Isaar and Oziel probably acted as judges on the western side of the Jordan, ver. 30. C.—They were not confined to the temple, but taught the people the law of Moses in the cities abroad. M.

VER. 30. Beyond. Heb. *aber mena*, "at the passage, or on either side." Prot. "on this side Jordan, westward." This would seem to designate the countries nearer Jerusalem. H.—But *westward* may also be understood with reference to Ruben, &c., so as to mean the parts along the river.—King. To decide both ecclesiastical and civil causes. C.—They also inspected the preparations for the temple, and gathered the king's tribute. Grotius.

VER. 31. Jazer, a city of Gad, in Galaad. Adric. M.

CHAP. XXVII. VER. 1. Now. This list is entirely of a political nature. It seems to have been made before David had obtained the throne of Israel, (ver. 7,) though perhaps the monthly division did not comprise 24,000 before that time. This regulation was very excellent, and enabled the king to have an army of 800,000 men at a short notice. It was not attended with any material inconvenience to the people, as none were on service above a month.—Heads. Commanders in chief.—Captains. Twenty-four in number, with 240 centurions under them.—Officers. Heb. *asotrim*. Sept. "scribes," whose employment is not well ascertained.

VER. 2. Jesboam. Heb. "Jashobeam," as chap. xi. 11. He was the first after Joab, (H.) and a descendant of Pharez, like David, and waiting upon the king in the month of Nisan, which almost agrees with our March (M.) and April (H.)—Zabdiel, the Hachmonite, may therefore denote his country (Kennicott); or Zabdiel might be his ancestor, though the same man has frequently different names. We find several companions of this general in the sequel.

who commanded a part of the army of four and twenty thousand.

5 And the captain of the third company, for the third month, was Banaías, the son of Joiada, the priest: and in his division were four and twenty thousand.

6 This is that Banaías, the most valiant among the thirty, and above the thirty. And Amizabad, his son, commanded his company.

7 The fourth, for the fourth month, was Asahel, the brother of Joab, and Zabadias, his son, after him: and in his company were four and twenty thousand.

8 The fifth captain, for the fifth month, was Samaoth, a Jezerite: and his company were four and twenty thousand.

9 The sixth, for the sixth month, was Hira, the son of Acces, a Thecuite: and in his company were four and twenty thousand.

10 The seventh, for the seventh month, was Helles, a Phallonite, of the sons of Ephraim: and in his company were four and twenty thousand.

11 The eighth, for the eighth month, was Sobochai, a Husathite, of the race of Zarahi: and in his company were four and twenty thousand.

12 The ninth, for the ninth month, was Abiezer, an Anathothite, of the sons of Jemini, and in his company were four and twenty thousand.

13 The tenth, for the tenth month, was Marai, who was a Netophathite, of the race of Zarai: and in his company were four and twenty thousand.

14 The eleventh, for the eleventh month, was Banaías, a Pharathonite, of the sons of Ephraim: and in his company were four and twenty thousand.

15 The twelfth, for the twelfth month, was Holdai, a Netophathite, of the race of Gothoniél: and in his company were four and twenty thousand.

16 Now the chiefs over the tribes of Israel were these: over the Rubenites, Eliezer, the son of Zechri, was ruler: over the Simeonites, Saphatias, the son of Maacha:

17 Over the Levites, Hasabias, the son of Camuel: over the Aaronites, Sadoc:

18 Over Juda, Eliu, the brother of David: over Issachar, Amri, the son of Michael:

19 Over the Zabulonites, Jesmaías, the son of Adias: over the Nephtalites, Jerimoth, the son of Ozriel:

20 Over the sons of Ephraim: Osee, the son of Oza-ziu: over the half tribe of Manasses, Joel, the son of Phadaia:

21 And over the half tribe of Manasses in Galaad, Jaddo, the son of Zacharias: and over Benjamin, Jasiel, the son of Abner.

22 And over Dan, Ezrihel, the son of Jeroham: these were the princes of the children of Israel.

23 But David would not number them from twenty years old and under: because the Lord had said that he would multiply Israel like the stars of heaven.

24 *Joab, the son of Sarvia, began to number, but he finished not: because upon this there fell wrath upon Israel: and therefore the number of them that were numbered, was not registered in the chronicles of king David.

25 And over the king's treasures was Azmoth, the son of Adiel: and over those stores, which were in the cities, and in the villages, and in the castles, was Jonathan, the son of Ozias.

26 And over the tillage, and the husbandmen, who tilled the ground, was Ezri, the son of Chelub:

27 And over the dressers of the vineyards, was Semeias, a Romathite: and over the wine-cellars, Zabdiás, an Aphonite.

28 And over the olive-yards, and the fig-groves, which were in the plains, was Balanam, a Gederite: and over the oil-cellars, Joas:

29 And over the herds that fed in Saron, was Setrai, a Saronite: and over the oxen in the valleys, Saphat, the son of Adli:

30 And over the camels, Ubil, an Ismahelite: and over the asses, Jadius, a Meronathite:

31 And over the sheep, Jaziz, an Agarene. All these were the rulers of the substance of king David.

32 And Jonathan, David's uncle, a counsellor, a wise and learned man: he and Jahiel, the son of Hachamoni, were with the king's sons.

33 And Achitophel was the king's counsellor, and Chusai, the Arachite, the king's friend.

34 And after Achitophel was Joiada, the son of Banaías, and Abiathar. And the general of the king's army was Joab.

* Supra, xxi. 2. A. M. 2937, A. C. 1017.

VER. 4. *Dudia*, or *Dodi*, the father of Eleazar. Chap. xi. 12. C.—*After him*, his substitute. T.—Heb. "and Maceloth, chief also of his course, consisting likewise of 24,000." H.

VER. 5. *Priest*. This we read no where else, so that some understand, "a chief officer at court," 2 Kings viii. 18. C.—But he might be (H.) of the tribe of Levi. M.—His exploits are mentioned chap. xi. 21.

VER. 7. *After him*. He acted under his father, and succeeded (M.) to Asahel's post, after Aamr had slain him. 2 Kings ii. 29, and xxi. 24. C.

VER. 12. *Jemini*, or Benjamin. C.

VER. 15. *Holdai*, called *Helcd*, the son of Baana, chap. xi. 30, and 2 Kings xiii. 29. —*Gothoniél*. So the Sept. write Othoniél, (H.) so famous in the Book of Judges, i. 13, and iii. 9.

VER. 16. *Chiefs*, by their birth-right. The former were chosen for merit. T.—*Rubenitas*, with whom Em. Sa joins the Gadites. M.

VER. 18. *Eliu*. Probably the same with Elad, the eldest son of Isai, (1 Kings xvi. 7. C.) or the youngest but David, (chap. i. 15,) whose name is preserved by the Syriac, &c.

VER. 24. *Number*, those above twenty; but he acted with reluctance, (T.) and the wrath of heaven prevented the entire completion of the king's order. Chap. xxi. 6, and 2 Kings xxiv. 9.—*David*. It would hence appear that the list was perfect, but not delivered to the king. The commentators retained some of the lists; and, perhaps, from these Esdras has inserted what relates to Benjamin, (chap. viii. 6,) as the account was not given in chap. xxi. 6. C.

VER. 25. *Treasures of gold*, &c., as those of provisions had other officers.

C.—*Ware in*. Heb. and Sept. add, "the fields, in the cities," &c. H.—This must be understood of corn; wine is mentioned afterwards.

VER. 26. *Ground*, for the king. This was done at the expense of the nation, and by the people, no less than the vintage. 2 Kings viii. 12. The companions of Daniel were thus appointed to superintend the workmen of Nabuchodonosor. Dan. ii. 49.

VER. 27. *Cellars*. Heb. "over the increase of the vineyards, for the wine-cellers." Prot. Wine was formerly kept in cisterns, in the vineyards, till it was taken into large earthen vessels, and placed in cellars.

VER. 29. *Saron*, a fertile region at the foot of the mountains of Galaad; also a vale near the Mediterranean, (C.) in Ephraim, extending as far as Joppe. Adrie. M.

VER. 30. *Ismahelite*. People of that nation deal much in camels. C.—Ubil had embraced the Jewish religion, or perhaps he was originally an Israelite, but had acquired the title of Ismahelite by some exploit, or by residing long in the country. M.

VER. 32. *Man*. Heb. "a writer." He was a good politician and lawyer. Grot.—*Sons*, as tutors. D. C.—*Jahiel* was perhaps brother of Jeshaam (chap. xi. 11. M.).

VER. 33. *Friend*. Chusai rendered the most signal service to the king. 2 Kings xvi. 23, and xvii. 1. C.

CHAP. XXVIII. VER. 1. *Israel*. These are more particularly described as *princes of the tribes*, (H.) twelve captains, &c., chap. xxvii. 1.—*And his*. Heb. "and of his sons." C.—We may also understand this of the preceptors of the

CHAP. XXVIII.

David's speech, in a solemn assembly: his exhortation to Solomon. He giveth him a pattern of the temple.

AND* David assembled all the chief men of Israel, the princes of the tribes, and the captains of the companies, who waited on the king: and the captains over thousands, and over hundreds, and them who had the charge over the substance and possessions of the king, and his sons, with the officers of the court, and the men of power, and all the bravest of the army at Jerusalem.

2 And the king rising up, and standing, said: Hear me, my brethren, and my people: I had a thought to have built a house, in which the ark of the Lord, and the footstool of our God, might rest: and I prepared all things for the building.

3 And God said to me: "Thou shalt not build a house to my name: because thou art a man of war, and hast shed blood.

4 But the Lord God of Israel chose me of all the house of my father, to be king over Israel, for ever: for of Juda he chose the princes: and of the house of Juda, my father's house: and among the sons of my father, it pleased him to choose me king over all Israel.

5 "And among my sons (for the Lord hath given me many sons) he hath chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord, over Israel.

6 And he said to me: Solomon, thy son, shall build my house, and my courts: for I have chosen him to be my son, and I will be a father to him.

7 And I will establish his kingdom for ever, if he continue to keep my commandments, and my judgments, as at this day.

8 Now then, before all the assembly of Israel, in the hearing of our God, keep ye, and seek all the commandments of the Lord, our God: that you may possess the good land, and may leave it to your children after you, for ever.

9 And thou, my son, Solomon, know the God of thy father, and serve him with a perfect heart, and a willing mind: "for the Lord searcheth all hearts, and understandeth all the thoughts of minds. If thou seek him, thou shalt find him: but if thou forsake him, he will cast thee off for ever.

* A. M. 2999, A. C. 1015.—2 Kings vii. 13.

10 Now, therefore, seeing the Lord hath chosen thee to build the house of the sanctuary, take courage, and do it.

11 And David gave to Solomon, his son, a description of the porch, and of the temple, and of the treasures, and of the upper floor, and of the inner chambers, and of the house, for the mercy-seat,

12 As also of all the courts, which he had in his thought, and of the chambers round about, for the treasures of the house of the Lord, and for the treasures of the consecrated things,

13 And of the divisions of the priests, and of the Levites, for all the works of the house of the Lord, and for all the vessels of the service of the temple of the Lord.

14 Gold by weight for every vessel for the ministry. And silver by weight according to the diversity of the vessels and uses.

15 He gave also gold for the golden candlesticks, and their lamps, according to the dimensions of every candlestick, and the lamps thereof. In like manner also, he gave silver by weight for the silver candlesticks, and for their lamps, according to the diversity of the dimensions of them.

16 He gave also gold for the tables of proposition, according to the diversity of the tables: in like manner also silver for other tables of silver.

17 For flesh-hooks also, and bowls, and censers of fine gold, and for little lions of gold, according to the measure he gave by weight, for every lion. In like manner also, for lions of silver he set aside a different weight of silver.

18 And for the altar of incense, he gave the purest gold: and to make the likeness of the chariot of the Cherubim, spreading their wings, and covering the ark of the covenant of the Lord.

19 All these things, said he, came to me written by the hand of the Lord: that I might understand all the works of the pattern.

20 And David said to Solomon, his son: Act like a man, and take courage, and do: fear not, and be not dismayed: for the Lord, my God, will be with thee, and will not leave thee, nor forsake thee, till thou hast finished all the work for the service of the house of the Lord.

21 Behold the courses of the priests and the Levites,

* Supra, ix. 7.—4 Psal. vii. 20.

royal family. Chap. xxvii. 32.—*Officers.* Lit. "eunuchs." H.—*Bravest*; particularly those specified chap. xi.

VER. 2. *Rising up* from his bed, on which he lay, on account of his great age and weakness, while he addressed himself to his son (3 Kings i. 47. C.); or he rose from his throne, to honour this grand assembly. Heb. "stood upon his feet." H.—*Thought.* Heb. "I, with my heart, thought to," &c. C.—*And*, or which is the footstool. H.—The ark is often so called, because God was considered as sitting upon the wings of the cherubim, over it. Psal. xcvi. 1, &c.

VER. 3. *Blood.* See chap. xlii. 8. C.

VER. 4. *Ever*; for a long time, and to leave the throne to my posterity for many ages, and to the Messias for ever. This expression is not always to be taken in rigour. C.—*Princes.* Heb. "prince, or the ruler." H.—This tribe had long possessed the greatest power, (C.) and the promise of the sceptre. Gen. xlix. W.—The phrase often denotes a long time, but it is best understood of Christ. D

VER. 5. *My son*, by the mouth of Nathan. 2 Kings vii. 13. M.—Solomon was a figure of Christ, and his dignity was predicted Chap. xvii. 11; 3 Kings i. 13. C.

VER. 7. *If.* The promises of the Old Testament were frequently conditional, and we always find the condition marked in some place; but those made to the Church by Christ have no such limitation. H.

VER. 9. *Know*, with affection (H.) and faith; and him alone must thou serve. D.—*Forsake him*, and be impenitent. H.

VER. 11. *Description*, impressed by God on David's imagination (Cajet.);

or rather planned out by the hand of God, (ver. 19. Salien,) as the law was written. H.—*Treasures.* Lit. "cellars." H.—The original term, *Gonzeim*, is not Heb. We find *Ganas* (Est. iii. 9) to signify a treasure, being derived from the Persian, *Gaza*. David gave, therefore, a description of the rooms to keep the treasures of the temple, or of the cellars for wine and oil. C.—*Inner*, or most retired closets, (3 Kings xx. 30. C.) where the Levites slept. M.—*Seat*, where the ark was kept, and God was rendered propitious. H.

VER. 13. *Divisions*, into twenty-four classes, (M) which was done by God's order. H.—*For all*, that every thing might be done with regularity. M.

VER. 16. *Silver.* Yet all the ten were composed of the purest gold, (2 Par. iv. 12,) as silver was too common. Ib. ix. 20. Moses had only two tables. C.—*Diversity.* Heb. "for each table." Vat.

VER. 17. *Lions.* 8. Jerom seems to have read *coptr*, instead of the present *copur*, which is rendered "a cup, or bowl." 1 Esd i. 10. C.—The change of *t* for *w* was very easy; and perhaps the basins were ornamented with representations of lions. D. M.—We do not find *copur* used before to denote any of the vessels of the tabernacle: but Esdras uses it, (chap. viii. 27,) whence it is inferred that it is of Chal. extraction.

VER. 18. *Purest.* Heb. "refined."—*Lord.* He was represented as riding in a chariot, drawn by cherubim, (C.) or sitting on their wings. H.

VER. 19. *These things*, said he, is not in Heb. Sept. "All in the handwriting of the Lord, did David give to Solomon, according to the knowledge given to him from above, respecting the workmanship of the pattern." H.

for every ministry of the house of the Lord, stand by thee, and are ready, and both the princes and the people know how to execute all my commandments.

CHAP. XXIX.

David, by word and example, encourageth the princes to contribute liberally to the building of the temple. His thanksgiving, prayer, and sacrifices: his death.

AND king David said to all the assembly: Solomon, my son, whom alone God hath chosen, is as yet young and tender: and the work is great, for a house is prepared not for man, but for God.

2 And I, with all my ability, have prepared the expenses for the house of my God. Gold for vessels of gold, and silver for vessels of silver, brass for things of brass, iron for things of iron, wood for things of wood; and onyx-stones, and stones like alabaster, and of divers colours, and all manner of precious stones, and marble of Paros in great abundance:

3 Now over and above the things which I have offered into the house of my God, I give of my own proper goods, gold and silver for the temple of my God, beside what things I have prepared for the holy house.

4 Three thousand talents of gold of the gold of Ophir: and seven thousand talents of refined silver, to overlay the walls of the temple.

5 And gold for wheresoever there is need of gold; and silver for wheresoever there is need of silver, for the works to be made by the hands of the artificers: now if any man is willing to offer, let him fill his hand to-day, and offer what he pleaseth to the Lord.

6 Then the heads of the families, and the princes of the tribes of Israel, and the captains of thousands, and of hundreds, and the overseers of the king's possessions, promised.

7 And they gave for the works of the house of the Lord, of gold, five thousand talents, and ten thousand solids; of silver, ten thousand talents; and of brass, eighteen thousand talents; and of iron, a hundred thousand talents.

8 And all they that had stones, gave them to the treasures of the house of the Lord, by the hand of Jahiel, the Gersonite.

• A. M. 2982, A. C. 1015.

VER. 21. *These.* Heb. and Sept. "for all workmanship, every willing skilful man for any service, also all the princes, and the people entirely at thy commands." H.—The willing artificers are distinguished from those who were forced to work, though the former also received pay. C.

CHAP. XXIX. VER. 2. *Onyx,* or "emeralda." C.—Sept. "spon," from the Heb. *seem*.—*Alabaster.* Heb. *puc*. H.—The dark paint used for the eyes has the same name. 4 Kings ix. 30; Jer. iv. 30. The stone here specified was probably alabaster, as it was used for the pavement. There is a very fine species at Damascus, and in Arabia, which was much sought after to decorate buildings. C.—*Chal.* has "emeralda." Sept. "stones of perfection, rich and various, and every precious stone, and much Paros." H.—But Isa. liv. 11, they translate the same term "carbuncle." C.—*Paros:* this is taken from the Sept. Heb. has simply, "and stones of assas." H.—But Paros, one of the Cyclades, was most renowned for its white marble. 1b. xxxvi. 5.—Josephus (Bel. vi. 8) informs us that the temple was built of large white marble stones; so that it appeared, at a distance, to be covered with snow. C.

VER. 3. *Own.* What he had already vowed he esteemed no longer his. W.—*Temple.* Heb. "houses," including the various apartments belonging to the temple. David was so convinced that the sum which he had been able to collect was too small, that he exhorted the princes to contribute, with all their power, and set them this noble example, which they endeavoured to imitate. H.—He had collected some of the gold of *Ophir*, which was esteemed the best. C. See 3 Kings ix. 28. M.—We have before remarked that Solomon went beyond the expectations of his father, and used no silver.

VER. 5. *Fill his hand,* is an expression applied to priests, by which David

9 And the people rejoiced, when they promised their offerings willingly: because they offered them to the Lord with all their heart: and David, the king, rejoiced also with a great joy.

10 And he blessed the Lord before all the multitude, and he said: Blessed art thou, O Lord, the God of Israel, our Father, from eternity to eternity.

11 Thine, O Lord, is magnificence, and power, and glory, and victory: and to thee is praise: for all that is in heaven, and in earth is thine: thine is the kingdom, O Lord, and thou art above all princes.

12 Thine are riches, and thine is glory: thou hast dominion over all, in thy hand is power and might; in thy hand greatness, and the empire of all things.

13 Now, therefore, our God, we give thanks to thee, and we praise thy glorious name.

14 Who am I, and what is my people, that we should be able to promise thee all these things? all these things are thine: and we have given thee what we received of thy hand.

15 For we are sojourners before thee, and strangers, as were all our fathers.* Our days upon earth are as a shadow, and there is no stay.

16 O Lord, our God, all this store that we have prepared to build thee a house for thy holy name, is from thy hand, and all things are thine.

17 I know, my God, that thou provest hearts, and lovest simplicity; wherefore I also, in the simplicity of my heart, have joyfully offered all these things: and I have seen, with great joy, thy people which are here present, offer thee their offerings.

18 O Lord, God of Abraham, and of Isaac, and of Israel, our fathers, keep for ever this will of their heart, and let this mind remain always for the worship of thee.

19 And give to Solomon, my son, a perfect heart, that he may keep thy commandments, thy testimonies, and thy ceremonies, and do all things: and build the house, for which I have provided the charges.

20 And David commanded all the assembly: Bless ye the Lord, our God. And all the assembly blessed the

* Wind. II. 5.

intimates that any one may now offer a species of sacrifice to the Lord. Judg. vii. 5; Exod. xxxii. 29. C. M.—He wishes them to act with generosity. H.

VER. 6. *Possessions,* mentioned chap. xxvii. 25.

VER. 7. *Solids.* Sept. "pieces of gold;" χρυσός. Heb. *adonum*, which Prot. render "drachms," (H) after the Syr., &c. Others think that the Darics, used in Persia, are meant, though they did not exist in David's time. Esdras might reduce the money to correspond with the coin with which his countrymen were then acquainted. 2 Esd. vii. 70. Pelletier.—The Daric was equivalent to a golden sicle, which was only half the weight of one of silver, though this is not certain. C.—A solid was only the sixth part of an ounce, whereas the sicle weighed half an ounce, or 4 drachms.—*Talents* were always of the same weight, 125 Roman pounds. M.

VER. 14. *Promiss.* Heb. "to offer so willingly in this manner?" H.

VER. 15. *Strangers.* We have nothing but what we have received from thee; and for how short a time! C.—*No stay.* Heb. "none abiding. (H. or) no hope" of being able to escape death, (C.) when we must leave all. How happy, therefore, are those who send their treasures before them! H.—All are pilgrims with respect to heaven. Heb. xiii. W.

VER. 17. *Simplicity.* Heb. "uprightness." Sept. "justice" (H.); a pure intention, which our Saviour styles a *single eye*, Matt. vi. 22. T.

VER. 18. *This.* Heb. "keep this for ever, in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee." Preserve these good dispositions, which thou hast given them. C.

VER. 20. *Then* is not in Heb. or Sept. H.—The same term is used to express the outward adoration which they showed to God, and the civil respect

Lord, the God of their fathers: and they bowed themselves, and worshipped God, and then the king.

21 And they sacrificed victims to the Lord: and they offered holocausts the next day, a thousand bullocks, a thousand rams, a thousand lambs, with their libations, and with every thing prescribed, most abundantly for all Israel.

22 And they eat and drank before the Lord that day with great joy. *And they anointed the second time Solomon, the son of David. And they anointed him to the Lord to be prince, and Sadoc to be high priest.

23 And Solomon sat on the throne of the Lord as king, instead of David, his father, and he pleased all; and all Israel obeyed him.

24 And all the princes, and men of power, and all the sons of king David gave their hand, and were subject to Solomon, the king.

* 3 Kings i. 34.—3 Kings ii. 11.

which was due to the king: *pari gestu*, says Grotius, *animo diverso*. C.—How then will Protestants prove that we are guilty of idolatry, when we bow down before the cross, &c., unless they pretend to know the secrets of hearts? Prot. they "bowed down their heads, (Sept. knees,) and worshipped the Lord and the king." H.—The exterior act was the same, but the intention determined the application. See Exod. xx. W.

VER. 21. *And with.* Heb. and Sept. "and their sacrifices of *wine* and victims, (or peace-offerings, to be eaten by the people. C.) in abundance for all Israel" H.

VER. 22. *The Lord*, at Jerusalem, (M.) where the ark was then kept. H.—*Second time*: the first had been done with too much precipitation, in consequence of the attempt of Adonias (3 Kings i. 39. T.); or this took place after the death of David, that his successor might be invested with full power, (Grot.,) and be acknowledged by all. H.—*Priest*. This at least only took place after the death

25 And the Lord magnified Solomon over all Israel: and gave him the glory of a reign, such as no king of Israel had before him.

26 So David, the son of Isai, reigned over all Israel.

27 *And the days that he reigned over Israel, were forty years: in Hebron he reigned seven years, and in Jerusalem three and thirty years.

28 *And he died in a good old age, full of days, and riches and glory. And Solomon, his son, reigned in his stead.

29 Now the acts of king David, first and last, are written in the book of Samuel, the seer, and in the book of Nathan, the prophet, and in the book of Gad, the seer;

30 And of all his reign, and his valour, and of the times that passed under him, either in Israel, or in all the kingdoms of the countries.

* A. M. 2990, A. C. 1014.

of David, when Abiathar fell into disgrace. 3 Kings ii. 35. Both prince and priest must act by God's authority; and those who resist them, resist God himself. Rom. xiii. 1. C.—They are ministers of the *Lord*. H.

VER. 24. *Gave.* Heb. "placed their hands under Solomon." Sept. "were subject to him." C.—The latter words in the Vulg. explain the meaning of the ceremony. M.—It seems to have been similar to that used when Abraham required an oath of his servant. Gen. xxiv. 2.

VER. 29. *Gad, the seer* "of David," as he is sometimes styled. These three were well acquainted with David, (C.) and wrote the two first books of Kings (H); or at least those books are compiled from their memorials, (C.) if their works be lost. M.

VER. 30. *Of the.* Syr. and Arab. "of his land, or among the kings of his race." C.—David reduced under his dominion not only the nations which dwelt in Chanaan, but all those which had been promised to Israel. H.

THE

SECOND BOOK OF PARALIPOMENON.

As the former Book shows how David was chosen to rule over God's peculiar people, so this explains briefly the reign of Solomon, in the nine first chapters; and in the rest, that of nineteen of his successors, who governed two tribes and the captivity, while Israel was divided. W.

CHAPTER I.

Solomon offereth sacrifices at Gabaon. His choice of wisdom, which God giveth him.

AND *Solomon, the son of David, was strengthened in his kingdom, and the Lord, his God, was with him, and magnified him to a high degree.

2 And Solomon gave orders to all Israel, to the captains of thousands, and of hundreds, and to the rulers, and to the judges of all Israel, and the heads of the families:

3 And he went with all the multitude to the high place of Gabaon, where was the tabernacle of the covenant of the Lord, which Moses, the servant of God, made in the wilderness.

4 *For David had brought the ark of God from Cariathiarim to the place which he had prepared for it,

* A. M. 2990, A. C. 1014. 3 Kings iii. 1.

CHAP. I. VER. 5. *Sought it*: went (M.) to offer sacrifice, (T.) in the second year of his reign, A. C. 1013

and where he had pitched a tabernacle for it; that is, in Jerusalem.

5 And the altar of brass, *which Beseleel, the son of Uri, the son of Hur, had made, was there before the tabernacle of the Lord: and Solomon and all the assembly sought it.

6 And Solomon went up thither to the brazen altar, before the tabernacle of the covenant of the Lord, and offered upon it a thousand victims.

7 And behold that night God appeared to him, saying. Ask what thou wilt, that I should give thee.

8 And Solomon said to God: Thou hast shown great kindness to my father, David: and hast made me king in his stead.

9 Now, therefore, O Lord God, let thy word be fulfilled, which thou hast promised to David, my father:

* 3 Kings vi. 17, 1 Par. xvi. 1.—Exod. xxxviii. 8.

VER. 7. *Night*, after the victims had been offered. On this occasion Solomon made his prayer, and was heard, 3 Kings iii. 5. C.

for thou hast made me king over thy great people, which is as innumerable as the dust of the earth.

10 *Give me wisdom and knowledge, that I may come in and go out before thy people: for who can worthily judge this thy people, which is so great?

11 And God said to Solomon: Because this choice hath pleased thy heart, and thou hast not asked riches, and wealth, and glory, nor the lives of them that hate thee, nor many days of life: but hast asked wisdom and knowledge, to be able to judge my people, over which I have made thee king.

12 Wisdom and knowledge are granted to thee: and I will give thee riches, and wealth, and glory, so that none of the kings before thee, nor after thee, shall be like thee.

13 Then Solomon came from the high place of Gabaon to Jerusalem, before the tabernacle of the covenant, and reigned over Israel.

14 *And he gathered to himself chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horsemen: and he placed them in the cities of the chariots, and with the king, in Jerusalem.

15 And the king made silver and gold to be in Jerusalem as stones, and cedar-trees as sycamores, which grow in the plains in great multitude.

16 And there were horses brought him from Egypt, and from Coa, by the king's merchants, who went, and bought at a price,

17 A chariot of four horses for six hundred pieces of silver, and a horse for a hundred and fifty: in like manner market was made in all the kingdoms of the Hethites, and of the kings of Syria.

CHAP. II.

Solomon's embassy to Hiram, who sends him a skilful workman and timber.

AND Solomon determined to build a house to the name of the Lord, and a palace for himself.

2 And he numbered out seventy thousand men to bear burdens, and eighty thousand to hew stones in the mountains, and three thousand six hundred to oversee them.

3 *He sent also to Hiram, king of Tyre, saying: As thou didst with David, my father, and didst send him cedars, to build him a house, in which he dwelt:

4 So do with me, that I may build a house to the name of the Lord, my God, to dedicate it to burn incense before him, and to perfume with aromatical spices, and for the continual setting forth of bread, and for the holocausts, morning and evening, and on the sabbaths, and

on the new moons, and the solemnities of the Lord, our God, for ever, which are commanded for Israel.

5 For the house which I desire to build, is great: for our God is great above all gods.

6 Who then can be able to build him a worthy house? if heaven, and the heavens of heavens cannot contain him: who am I, that I should be able to build him a house? but to this end only, that incense may be burnt before him.

7 Send me, therefore, a skilful man, that knoweth how to work in gold, and in silver, in brass, and in iron, in purple, in scarlet, and in blue, and that hath skill in engraving, with the artificers, which I have with me in Judea and Jerusalem, whom David, my father, provided.

8 Send me also cedars, and fir-trees, and pine-trees, from Libanus: for I know that thy servants are skilful in cutting timber in Libanus, and my servants shall be with thy servants.

9 To provide me timber in abundance. For the house which I desire to build, is to be exceedingly great, and glorious.

10 And I will give thy servants, the workmen that are to cut down the trees, for their food twenty thousand cores of wheat, and as many cores of barley, and twenty thousand measures of wine, and twenty thousand measures of oil.

11 And Hiram, king of Tyre, sent a letter to Solomon, saying: Because the Lord hath loved his people, therefore he hath made thee king over them.

12 And he added, saying: Blessed be the Lord, the God of Israel, who made heaven and earth, who hath given to king David a wise and knowing son, endued with understanding and prudence, to build a house to the Lord, and a palace for himself.

13 I therefore have sent thee my father, Hiram, a wise and most skilful man,

14 The son of a woman of the daughters of Dan, whose father was a Tyrian, who knoweth how to work in gold, and in silver, in brass, and in iron, and in marble, and in timber, in purple also, and violet, and silk, and scarlet: and who knoweth to grave all sort of graving, and to devise ingeniously all that there may be need of in the work with thy artificers, and with the artificers of my lord, David, thy father.

15 The wheat, therefore, and the barley, and the oil, and the wine, which thou, my lord, hast promised, send to thy servants.

16 And we will cut down as many trees out of Liba

* Wisd. ix. 10.—b 3 Kings x. 26.

c 3 Kings v. 2.

VER. 13. *Before.* Heb. and Sept. "from before the tabernacle," which was at Gabaon. There was another at Jerusalem, where (H.) Solomon rendered homage to the Lord. C.

VER. 16. *Coa* may signify either some city, (Marians,) or an "emporium," where things are sold, as *kuch* means "a collection." T. 3 Kings x. 28.

CHAP. II. VER. 1. *Himself*, worthy of his great empire. He deemed that which David had built too mean, though that pious king had been ashamed to dwell in such a magnificent palace, while the ark of God was under skins. 2 Kings vii. 2. C.

VER. 2. *Numbered*, of the proselytes. VER. 17. T.—*Hew*. The stones were made ready for use, as well as the wood, before it was brought to the temple. 3 Kings vi 7.—*Six*. Only *three* are mentioned 3 Kings v 16. C.—But three hundred overseers of a higher order are here included. T.

VER. 7. *Purple*. Heb. *argun*, (H.) a Chal. word, of the same import as *argeman*, in Exodus.

VER. 8. *Pine*. Heb. *algum*, which rather denotes a species of fir, than the juniper-tree; though the domestic kind was tall, and used in edifices. C.—*Arceuthina*, "juniper," is taken from the Sept. D.

VER. 10. *Wheat*. Heb. *auis*, "beaten."—*Barley and wine* are not specified 3 Kings v. 11. C.—*Measures*, like the Roman amphora, contained 960 ozs. A. *Lapide*.—Heb. has "baths" in both places, but in 3 Kings we find, "twenty cores of oil." The *satum*, "measure," was only one-third of the bath or epha. C.

VER. 13. *Father*. Heb. *Abi*, is considered by some as the surname of Hiram Pagani, &c.—But he might have that title in consideration of his great skill, as Solomon gives it him. Chap. iv. 16. We use master in the same sense.

VER. 14. *Dan*, the city, as the widow was of the tribe of Nephtali. D.—*Whose*. Heb. "and his father," (H.) or "this Abi" C. See 3 Kings vii. 14.—*Silk*. Heb. "byssus," which is the silk extracted from a fish, and not the fine linen of Egypt, or cotton which has sometimes this appellation. 1 Par. xv. 27.—*My lord*, a term of civility.

nus, as thou shalt want, and will convey them in floats by sea to Joppe: and it will be thy part to bring them thence to Jerusalem.

17 And Solomon numbered all the proselytes in the land of Israel, after the numbering which David, his father, had made; and they were found a hundred fifty-three thousand and six hundred.

18 And he set seventy thousand of them to carry burdens on their shoulders, and eighty thousand to hew stones in the mountains: and three thousand and six hundred to be overseers of the work of the people.

CHAP. III.

The plan and ornaments of the temple: the cherubims, the veil, and the pillars.

AND *Solomon began to build the house of the Lord in Jerusalem, in Mount Moria, which had been shown to David, his father, in the place which David had prepared in the ^bthreshing-floor of Ornan, the Jebusite.

2 And he began to build in the second month, in the fourth year of his reign.*

3 Now these are the foundations, which Solomon laid, to build the house of God, the length by the first measure sixty cubits, the breadth twenty cubits.

4 And the porch in the front, which was extended in length according to the measure of the breadth of the house, twenty cubits: and the height was a hundred and twenty cubits: and he overlaid it within with pure gold.

5 And the greater house he ceiled with deal boards, and overlaid them with plates of fine gold throughout: and he graved in them palm trees, and like little chains interlaced with one another.

6 He paved also the floor of the temple with most precious marble, of great beauty.

7 And the gold of the plates with which he overlaid the house, and the beams thereof, and the posts, and the walls, and the doors, was of the finest: and he graved cherubims on the walls.

8 He made also the house of the holy of holies: the length of it, according to the breadth of the temple, twenty cubits, and the breadth of it in like manner twenty cubits; and he overlaid it with plates of gold, amounting to about six hundred talents.

9 He made also nails of gold, and the weight of every

* 3 Kings vi. 1.—2 Kings xxiv. 25. 1 Par. xxi. 26.—A. M. 2992.

VER. 17. *Had made*, at the commencement of Solomon's reign, when David put such immense treasures into his hands. The second list was taken when the temple was begun. The *proselytes* were the remnants of the nations of the natives of Chanaan.

VER. 18. *Six*. We read *three*, 3 Kings v. 16: people who were strangers, as the Israelites were not forced to work. Chap. viii. 9. C.

CHAP. III. VER. 1. *Moria*, which signifies vision (C.), the place pointed out to Abraham, (Gen. xxii. 2. S. Aug. de C. xvi. 32,) and to David, 1 Par. xxi. 15, and xxii. 1.

VER. 3. *By the first*, or ancient measure, used before the captivity. The Babylonian cubit was a hand smaller, as Ezech. xl. 3, intimates. C.—Solomon used the same cubit as Moses, but doubled the proportions. M.

VER. 4. *A hundred*. The Arab. and some copies of the Sept. read only twenty. Capellus and Toimard would substitute ten cubits. A small change in the Heb. might occasion these variations. C.—In 3 Kings vi. 2 we find the height was thirty cubits: but that might be only to the first floor. Many think that the temple was one hundred and twenty cubits high: but Sahen (A. 3024) explains it of the four-square tower, (M.) in the front. C.

VER. 5. *House*, between the most holy place and the porch. (T.) or it may comprise all but the porch. Heb. "he covered (or boarded) all this great house." C.—*Deal boards*, interspersed with those of cedar. 3 Kings vi. 9. T.

VER. 8. *Amounting to about*, is not in Heb. H.

VER. 10. *Work*. Heb. "of the work of young men," or resembling them.

nail was fifty sicles: the upper chambers also he overlaid with gold.

10 He made also in the house of the holy of holies two cherubims of image-work: and he overlaid them with gold.

11 The wings of the cherubims were extended twenty cubits, so that one wing was five cubits long, and reached to the wall of the house: and the other was also five cubits long, and reached to the wing of the other cherub.

12 In like manner the wing of the other cherub was five cubits long, and reached to the wall: and his other wing was five cubits long, and touched the wing of the other cherub.

13 So the wings of the two cherubims were spread forth, and were extended twenty cubits: and they stood upright on their feet, and their faces were turned toward the house without.

14 *He made also a veil of violet, purple, scarlet, and silk: and wrought in it cherubims.

15 *He made also before the doors of the temple two pillars, which were five and thirty cubits high: and their chapters were five cubits.

16 He made also as it were little chains in the oracle, and he put them on the heads of the pillars: and an hundred pomegranates, which he put between the chains.

17 These pillars he put at the entrance of the temple, one on the right hand, and the other on the left: that which was on the right hand, he called Jachan: and that on the left hand, Booz.

CHAP. IV.

The altar of brass: the molten sea upon twelve oxen: the ten loaves: the candlestick, and other vessels and ornaments of the temple.

HE made also an altar of brass, twenty cubits long, and twenty cubits broad, and ten cubits high.

2 *Also a molten sea, of ten cubits from brim to brim, round in compass: it was five cubits high, and a line of thirty cubits compassed it round about.

3 And under it there was the likeness of oxen, and certain engravings on the outside of ten cubits, compassed the belly of the sea, as it were with two rows.

4 And the oxen were cast, and the sea itself was set upon the twelve oxen, three of which looked towards the north, and other three towards the west, and other three

* Matt. xxvii. 51.—Jer. lii. 20.—3 Kings vii. 23.

Munster.—Sept. "the work of wood." Vulg. lit. "of sculpture work," (H.) as Le Clerc renders the original.

VER. 11. *Cubits*, comprising the breadth of their body. Each occupied ten cubits.

VER. 14. *A veil*. Abulensis places it between the court and the holy: but Jansenius would have it before the holy of holies. It seems rather that there was a veil in both places, (Barrad. t. n. b. m. 23. M.) as Joseph. is (viii. 2, and xii. 10) clearly intimates; and S. Paul speaks of the *second veil*. Heb. ix. 3. It is not certain which of them was torn at the death of Jesus Christ. Matt. xxvii. 51. C.

VER. 15. *Five*. 3 Kings vii. 15, we read, *each was eighteen cubits*. It is probable that each was seventeen and a half, and the other half was for the crown. (C.) or cornice. H.

VER. 17. *Booz*. "Stability and strength" are derived from God alone.

CHAP. IV. VER. 1. *Altar of holocausts*, much larger than that of Moses. The one which was built after the captivity was a square of fifteen cubits. This of Solomon was only ten in height. A sloping ascent was made up to it, according to Josephus (Bel. vi. 5, or v. 14); or the steps were closed in, if we believe others. See Exod. xxviii. 1, and xx. 26.

VER. 3. *Oxen*. In 3 Kings vii. 24, we read Heb. "knops," (H.) or "apples." —*Of ten*. Heb. "ten in a cubit." Hence there must have been six hundred heads of oxen, as the sea was thirty cubits in circumference, and there were two rows. C.—Others suppose that there were only five in each row, or only one in each cubit. See Vat. and 3 Kings. The Sept. and Syr. omit this verse. C.—Y. It is found in the best editions of the Sept. H.

towards the south, and the other three that remained towards the east, and the sea stood upon them: and the hinder parts of the oxen were inward under the sea.

5 Now the thickness of it was a hand-breadth, and the brim of it was like the brim of a cup, or of a crisped lily: and it held three thousand measures.

6 He made also ten lavers, and he set five on the right hand, and five on the left, to wash in them all such things as they were to offer for holocaust: but the sea was for the priests to wash in.

7 And he made ten golden candlesticks, according to the form which they were commanded to be made by: and he set them in the temple, five on the right hand, and five on the left.

8 Moreover also ten tables: and he set them in the temple, five on the right side, and five on the left. Also a hundred bowls of gold.

9 He made also the court of the priests, and a great hall, and doors in the hall, which he covered with brass.

10 And he set the sea on the right side, over against the east, towards the south.

11 And Hiram made cauldrons, and flesh-hooks, and bowls, and finished all the king's work in the house of God;

12 That is to say, the two pillars, and the pommels, and the chapiters, and the net-work to cover the chapiters over the pommels.

13 And four hundred pomegranates, and two wreaths of net-work, so that two rows of pomegranates were joined to each wreath, to cover the pommels and the chapiters of the pillars.

14 He made also bases and lavers, which he set upon the bases:

15 One sea, and twelve oxen under the sea;

16 And the cauldrons, and flesh-hooks, and bowls. All the vessels did Hiram, his father, make for Solomon, in the house of the Lord, of the finest brass.

17 In the country near the Jordan, did the king cast them in a clay ground, between Sohot and Saredatha.

18 And the multitude of vessels was innumerable, so that the weight of the brass was not known.

19 And Solomon made all the vessels for the house of God, and the golden altar, and the tables, upon which were the loaves of proposition.

20 The candlesticks also of most pure gold, with their lamps, to give light before the oracle, according to the manner.

21 And certain flowers, and lamps, and golden tongs: all were made of the finest gold.

22 The vessels also for the perfumes, and the censers, and the bowls, and the mortars, of pure gold. And he graved the doors of the inner temple, that is, for the holy of holies: and the doors of the temple without were of gold. And thus all the work was finished, which Solomon made, in the house of the Lord.

CHAP. V.

The ark is brought with great solemnity into the temple: the temple is filled with the glory of God.

THEN *Solomon brought in all the things that David, his father, had vowed, the silver, and the gold, and all the vessels he put among the treasures of the house of God.

2 *And after this he gathered together the ancients of Israel, and all the princes of the tribes, and the heads of the families of the children of Israel, to Jerusalem, to bring the ark of the covenant of the Lord out of the city of David, which is Sion.

3 And all the men of Israel came to the king in the solemn day of the seventh month.

4 And when all the ancients of Israel were come, the Levites took up the ark,

5 And brought it in, together with all the furniture of the tabernacle. And the priests and the Levites carried the vessels of the sanctuary, which were in the tabernacle.

6 And king Solomon, and all the assembly of Israel, and all that were gathered together before the ark, sacrificed rams, and oxen without number: so great was the multitude of the victims.

7 And the priests brought in the ark of the covenant of the Lord into its place, that is, to the oracle of the temple, into the holy of holies under the wings of the cherubims:

8 So that the cherubims spread their wings over the place, in which the ark was set, and covered the ark itself and its staves.

9 Now the ends of the staves wherewith the ark was carried, because they were something longer, were seen before the oracle: but if a man were a little outward, he could not see them. So the ark has been there unto this day.

10 And there was nothing else in the ark but the two tables which Moses put there at Horeb when the Lord gave the law to the children of Israel, at their coming out of Egypt.

11 Now when the priests were come out of the sanc-

* 3 Kings vii. 51.

* 3 Kings viii. 1. A. M. 3001, A. C. 1008.

VER. 4. *Cast.* Heb. adds, "when it (the sea) was cast." H.

VER. 5. *Thres.* 3 Kings, two, may specify the usual quantity that was contained, though the vessel would absolutely hold a thousand measures, or baths, more. H.

VER. 6. *Holocaust*, as well as all the necessary utensils.—*Priests.* They did not bathe in the sea, but drew water into other vessels. The Chal. supposes that the work of Bezelsal was for the high priest alone. C.

VER. 9. *Hall (basilicam).* Sept. use the same term (*δολη*) as just before is rendered *court*; and the Prot. make no distinction, though the Heb. terms be different. Sept. render *ezre*, "the court" of the people. There, we know, that Solomon had his tribune. Chap. vi. 18. Ezechiel (xliii. 14) distinguishes two; the great, lower or outward, (C. *ezre*,) or court, and that of the priests, (H.) which he styles the less, &c. The principal door lay to the east.

VER. 12. *Pommels (epistylia).* Heb. "cordons," or rows of pomegranates, (3 Kings vii. 18,) each consisting of one hundred; so that as the two pillars were

adorned with a double row, both together would have four hundred. C.—The precise number is fixed at ninety-six for each row. Jer. lii. 23. T.

VER. 17. *Saredatha*, or Sarthan, (3 Kings vii. 46,) not far from Bethsan. 2 Kings iv. 12. C.

VER. 21. *Flowers.* They represented lilies or other flowers (T.) full-blown, where the lamps were burning. All the branches were of pure gold. C.

VER. 22. *Mortars*, to hold the fine flour. M.—*And thus.* Here the fifth chapter commences in Heb. and Sept.

CHAP. V. VER. 1. *God*, under the care of Selemith. See 1 Par. xxvi. 26. C.

VER. 9. *Oracle*, pushing out the veil (H.) in the tabernacle of Moses, but not in the temple, which was of larger dimensions. C.

VER. 10. *Ark.* See 3 Kings viii. 9. H.—The other things which had been placed in, or at least on the side of the ark, were now removed to the treasury rooms. T.

tuary, (for all the priests that could be found there, were sanctified: and as yet at that time the courses and order of the ministers were not divided among them,)

12 Both the Levites and the singing men, that is, both they that were under Asaph, and they that were under Heman, and they that were under Idithun, with their sons, and their brethren, clothed with fine linen, sounded with cymbals, and psalteries, and harps, standing on the east side of the altar, and with them a hundred and twenty priests, sounding with trumpets.

13 So when they all sounded together, both with trumpets, and voice, and cymbals, and organs, and with divers kind of musical instruments, and lifted up their voice on high: the sound was heard afar off, so that when they began to praise the Lord, and to say: Give glory to the Lord, for he is good, for his mercy endureth for ever: the house of God was filled with a cloud.

14 Nor could the priests stand and minister by reason of the cloud. For the glory of the Lord had filled the house of God.

CHAP. VI.

Solomon's blessing and prayer.

THEN *Solomon said: The Lord promised that he would dwell in a cloud.

2 But I have built a house to his name, that he might dwell there for ever.

3 And the king turned his face, and blessed all the multitude of Israel, (for all the multitude stood attentive,) and he said:

4 Blessed be the Lord, the God of Israel, who hath accomplished in deed that which he spoke to David, my father, saying:

5 From the day that I brought my people out of the land of Egypt, I chose no city among all the tribes of Israel, for a house to be built in it to my name: neither chose I any other man, to be the ruler of my people, Israel.

6 But I chose Jerusalem, that my name might be there: and I chose David, to set him over my people, Israel.

7 And whereas David, my father, had a mind to build a house to the name of the Lord, the God of Israel,

8 The Lord said to him: Forasmuch as it was thy will to build a house to my name, thou hast done well indeed in having such a will:

9 But thou shalt not build the house, but thy son, who shall come out of thy loins, he shall build a house to my name.

10 The Lord, therefore, hath accomplished his word which he spoke: and I am risen up in the place of David, my father, and sit upon the throne of Israel, as the Lord

promised: and have built a house to the name of the Lord God of Israel.

11 And I have put in it the ark, wherein is the covenant of the Lord, which he made with the children of Israel.

12 And he stood before the altar of the Lord, in presence of all the multitude of Israel, and stretched forth his hands.

13 For Solomon had made a brazen scaffold, and had set it in the midst of the temple, which was five cubits long, and five cubits broad, and three cubits high: and he stood upon it: then kneeling down in the presence of all the multitude of Israel, and lifting up his hands towards heaven,

14 *He said: O Lord God of Israel, there is no God like thee in heaven nor in earth: who keepest covenant and mercy with thy servants, that walk before thee with all their hearts:

15 Who hast performed to thy servant David, my father, all that thou hast promised him: and hast accomplished in fact, what thou hast spoken with the mouth, as also the present time proveth.

16 Now then, O Lord God of Israel, fulfil to thy servant, David, my father, whatsoever thou hast promised him, saying: There shall not fail thee a man in my sight, to sit upon the throne of Israel: yet so that thy children take heed to their ways, and walk in my law, as thou hast walked before me.

17 And now, Lord God of Israel, let thy word be established which thou hast spoken to thy servant, David.

18 Is it credible then that God should dwell with men on the earth? If heaven and the heavens of heavens do not contain thee, how much less this house, which I have built?

19 But to this end only it is made, that thou mayst regard the prayer of thy servant, and his supplication, O Lord, my God: and mayst hear the prayers which thy servant poureth out before thee.

20 That thou mayst open thy eyes upon this house day and night, upon the place wherein thou hast promised that thy name should be called upon,

21 And that thou wouldst hear the prayer which thy servant prayeth in it: hearken then to the prayers of thy servant, and of thy people, Israel. Whosoever shall pray in this place, hear thou from thy dwelling-place, that is, from heaven, and show mercy.

22 If any man sin against his neighbour, and come to swear against him, and bind himself with a curse before the altar in this house:

23 Then hear thou from heaven, and do justice to thy servants, so as to requite the wicked by making his

* A. M. 3001 3 Kings viii. 12.

b 2 Mac. ii. 3.

VER. 11. *Divided.* Heb. "observed." T.—Prot. "and they did not then wait by course," which was the case also with the singers, &c., on this solemn occasion; as the number regulated by David for each week would not have been sufficient. H.

VER. 12. *Linen,* or "robes of silk." Prot. "white linen." H.

VER. 14. *Cloud.* See 3 Kings viii. 10. M.—It is called the *glory of the Lord*, because its appearance was luminous and awful, being a symbol of the Divine presence. H.

CHAP. VI. VER. 1. *Cloud.* lit. "darkness." H.—The promise had been made to Moses. Exod. xvi. 10, and xl. 32. C.

VER. 13. *Scaffold (basin).* The Heb. term is used for "a shell, (concha. T.) or bowl," as the throne was probably of the same form, and was placed on a square pedestal, at the higher end of the court of the people, (C.) which is here styled the *temple*, (basilica,) or "hall." Chap. iv. 9. Sept. ἀυλὴς. Heb. *cāzra*, which denotes that great court where (H.) the body of the people stood bare-headed, before the Lord, (Grot. &c. Chap. xx. 5,) in the open a.r. D.

VER. 22. *Altar;* thus solemnly consenting to be punished by God, if he swear falsely. H.

VER. 23. *Blasting, or mildew (arugo at aurugo).* The first has the colour of brass, the other of gold. Both have nearly the same import. M.

wickedness fall upon his own head, and to revenge the just, rewarding him according to his justice.

24 If thy people, Israel, be overcome by their enemies, (for they will sin against thee,) and being converted shall do penance, and call upon thy name, and pray to thee in this place,

25 Then hear thou from heaven, and forgive the sin of thy people, Israel, and bring them back into the land, which thou gavest them, and their fathers.

26 If the heavens be shut up, and there fall no rain by reason of the sins of the people, and they shall pray to thee in this place, and confess to thy name, and be converted from their sins, when thou dost afflict them,

27 Then hear thou from heaven, O Lord, and forgive the sins of thy servants and of thy people, Israel, and teach them the good way, in which they may walk: and give rain to thy land which thou hast given to thy people to possess.

28 *If a famine arise in the land, or a pestilence, or blasting, or mildew, or locusts, or caterpillars; or if their enemies waste the country, and besiege the cities; whatsoever scourge or infirmity shall be upon them:

29 Then if any of thy people, Israel, knowing his own scourge and infirmity, shall pray, and shall spread forth his hands in this house,

30 Hear thou from heaven, from thy high dwelling-place, and forgive, and render to every one according to his ways, which thou knowest him to have in his heart: (for thou only knowest the hearts of the children of men:)

31 That they may fear thee, and walk in thy ways all the days that they live upon the face of the land which thou hast given to our fathers.

32 If the stranger also, who is not of thy people, Israel, come from a far country, for the sake of thy great name, and thy strong hand, and thy stretched-out arm, and adore in this place:

33 Hear thou from heaven, thy firm dwelling-place, and do all that which that stranger shall call upon thee for: that all the people of the earth may know thy name, and may fear thee, as thy people, Israel, and may know that thy name is invoked upon this house, which I have built.

34 If thy people go out to war against their enemies, by the way that thou shalt send them, and adore thee towards the way of this city which thou hast chosen, and the house which I have built in thy name;

35 Then hear thou from heaven their prayers, and their supplications, and revenge them.

36 And if they sin against thee, ^b(for there is no man that sinneth not,) and thou be angry with them, and deliver them up to their enemies, and they lead them away captive to a land either afar off or near at hand,

37 And if they be converted in their heart in the land to which they were led captive, and do penance, and pray to thee in the land of their captivity, saying: We have sinned, we have done wickedly, we have dealt unjustly:

38 And return to thee with all their heart, and with all their soul, in the land of their captivity, to which they were led away, *and* adore thee towards the way of their own land, which thou gavest their fathers, and of the city which thou hast chosen, and the house which I have built to thy name:

39 Then hear thou from heaven, that is, from thy firm dwelling-place, their prayers, and do judgment, and forgive thy people, although they have sinned:

40 For thou art my God: let thy eyes, I beseech thee, be open, and let thy ears be attentive to the prayer that is made in this place.

41 *Now, therefore, arise, O Lord God, into thy resting-place, thou and the ark of thy strength: Let thy priests, O Lord God, put on Salvation, and thy saints rejoice in good things.

42 O Lord God, turn not away the face of thy anointed: remember the mercies of David, thy servant.

CHAP. VII.

Fire from heaven consumeth the sacrifices. The solemnity of the dedication of the temple. God signifieth his having heard Solomon's prayer: yet so if he continue to serve him.

AND^d when Solomon had made an end of his prayer, fire came down from heaven, and consumed the holocausts and the victims: and the majesty of the Lord filled the house.

2 *Neither could the priests enter into the temple of the Lord, because the majesty of the Lord had filled the temple of the Lord.

3 Moreover, all the children of Israel saw the fire coming down, and the glory of the Lord upon the house: and falling down with their faces to the ground, upon the stone pavement, they adored and praised the Lord: because he is good, because his mercy endureth for ever.

4 And the king and all the people sacrificed victims before the Lord.

5 *And king Solomon offered a sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand rams: and the king and all the people dedicated the house of God.

* Infra, xx. 9.—^b 3 Kings viii. 46; Eccles. vii. 21; 1 John i. 8.

^c Psal. cxxxi. 8.—^d A. M. 3001.—^e 2 Mac. ii. 8.—^f 3 Kings viii. 53.

VER. 29. *Any.* Heb. adds, "man, or thy people." Sept. "and (that is) to thy." See ver. 32. H.—Both strangers and Israelites may there sue for mercy, and obtain it. C.—From this chapter, as well as from many other passages, it is evident that places consecrated to God are more acceptable to him than other places (W.); and here the prayers of the faithful are sooner heard, as they testify their unity. D.

VER. 33. *House*, that they may know that this is not only called, but is, in effect, the temple of the Lord, where he will display his power and goodness. H.

VER. 38. *Name*. Hence arose the custom of turning towards Jerusalem and the temple, when the Jews poured forth their supplications, in any country. 3 Kings viii. 44.

VER. 41. *Now, therefore*. This is taken from Psal. cxxxi. 8—10, (M.) almost word for word. We do not find that Solomon spoke this, 3 Kings. C.—*Place*. lit. "rest." H.—Come, O Lord, and dwell here.—*Strength*, by which

thy wonders shine forth, and thy enemies are dismayed. The ark is styled *the strength of Israel*, Psal. lxxvii. 61, and lxii. 3; and in the parallel passage we read, *Thou and the ark of thy sanctification, or sanctuary*, which is its highest ornament, and *which thou hast sanctified*, or required to be treated with respect.

VER. 42. *Mercies*, which thou hast shown, or rather (C.) the acts of virtue which thy servant displayed. Syr., &c. *For thy servant David's sake, turn not away the face of thy anointed*, Psal. cxxxi. In consideration of his merits, grant my request. C.—Even Solomon, though at this time the object of God's complacency, disdains not to screen himself under the merits of the departed saints. H.

CHAP. VII. VER. 2. *Majesty*; the cloud. For some time the priests were obliged to keep at a distance. They afterwards offered up many victims. C.

VER. 4. *Victims*, by the hands of the priests; or they slew them themselves, and presented the blood and fat to be placed on the altar by the priests.

VER. 5. *Rams*, including sheep and goats.—*People*, each in their proper

6 And the priests stood in their offices: and the Levites with the instruments of music of the Lord, which king David made to praise the Lord: because his mercy endureth for ever, singing the hymns of David by their ministry: and the priests sounded with trumpets before them, and all Israel stood.

7 Solomon also sanctified the middle of the court before the temple of the Lord: for he offered there the holocausts, and the fat of the peace-offerings: because the brazen altar, which he had made, could not hold the holocausts, and the sacrifices and the fat:

8 And Solomon kept the solemnity at that time seven days, and all Israel with him, a very great congregation, from the entrance of Emath to the torrent of Egypt.

9 And he made on the eighth day a solemn assembly, because he had kept the dedication of the altar seven days, and had celebrated the solemnity seven days.

10 So on the three and twentieth day of the seventh month he sent away the people to their dwellings, joyful and glad for the good that the Lord had done to David, and to Solomon, and to all Israel, his people.

11 *And Solomon finished the house of the Lord, and the king's house, and all that he had designed in his heart to do, in the house of the Lord, and in his own house, and he prospered.

12 And the Lord appeared to him by night, and said: I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice.

13 If I shut up heaven, and there fall no rain, or if I give orders, and command the locust to devour the land, or if I send pestilence among my people:

14 And my people, upon whom my name is called, being converted, shall make supplication to me, and seek out my face, and do penance for their most wicked ways: then will I hear from heaven, and will forgive their sins, and will heal their land.

15 My eyes also shall be open, and my ears attentive to the prayer of him that shall pray in this place.

16 For I have chosen, and have sanctified this place, that my name may be there for ever, and my eyes and my heart may remain there perpetually.

17 And as for thee, if thou walk before me, as David, thy father, walked, and do according to all that I have commanded thee, and keep my justice and my judgments:

18 I will raise up the throne of thy kingdom, as I promised to David, thy father, saying: There shall not fail thee a man of thy stock to be ruler in Israel.

19 But if you turn away, and forsake my justices, and my commandments, which I have set before you, and shall go and serve strange gods, and adore them,

20 I will pluck you up by the root out of my land

* 3 Kings ix. 1.

sphere. The priests had the chief part, as the ministers of religion. The solemnity continued for a week, and many altars were erected in the court. C.

VER. 6. Which music, or psalms, (*carminum*.) David had composed. H.

VER. 9. Solemnity of tabernacles, (M.) which ensued after the dedication was ended.

VER. 10. Day He had given them leave to depart the day before. 3 Kings viii. 66.

VER. 14. Face, to appease me, that I may look down upon them in mercy. C.

CHAP. VIII. VER. 2. Given back, (T.) as he refused to accept of the present. Some think that (C.) Hiram gave these cities in exchange for the others. Salien. M.

which I have given you: and this house, which I have sanctified to my name, I will cast away from before my face, and will make it a by-word, and an example among all nations.

21 And this house shall be for a proverb to all that pass by, and they shall be astonished, and say: Why hath the Lord done thus to this land, and to this house?

22 And they shall answer: Because they forsook the Lord, the God of their fathers, who brought them out of the land of Egypt, and laid hold on strange gods, and adored them, and worshipped them: therefore all these evils are come upon them.

CHAP. VIII.

Solomon's buildings and other acts.

AND^b at the end of twenty years after Solomon had built the house of the Lord, and his own house:

2 He built the cities which Hiram had given to Solomon, and caused the children of Israel to dwell there.

3 He went also into Emath Suba, and possessed it.

4 And he built Palmira, in the desert, and he built other strong cities in Emath.

5 And he built Bethhoron the upper, and Bethhoron the nether, walled cities, with gates, and bars, and locks.

6 Balaath also, and all the strong cities that were Solomon's, and all the cities of the chariots, and the cities of the horsemen. All that Solomon had a mind, and designed, he built in Jerusalem, and in Libanus, and in all the land of his dominion.

7 All the people that were left of the Hethites, and the Amorrhites, and the Pherezites, and the Hevites, and the Jebusites, that were not of the stock of Israel:

8 Of their children, and of the posterity, whom the children of Israel had not slain, Solomon made to be the tributaries, unto this day.

9 But of the children of Israel he set none to serve in the king's works: for they were men of war, and chief captains, and rulers of his chariots and horsemen.

10 And all the chief captains of king Solomon's army were two hundred and fifty, who taught the people.

11 And he removed the daughter of Pharaoh from the city of^c David, to the house which he had built for her. For the king said: My wife shall not dwell in the house of David, king of Israel: for it is sanctified: because the ark of the Lord came into it.

12 Then Solomon offered holocausts to the Lord upon the altar of the Lord, which he had built before the porch,

13 That every day an offering might be made on it, according to the ordinance of Moses, in the sabbaths, and on the new moons, and on the festival days three times a year, that is to say, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

^b A. M. 3012, A. C. 992. 3 Kings ix. 10.—^c 3 Kings iii. 1.

VER. 3. *Emath*, or *Emesa*, on the Orontes. This city had belonged to Thou, who cultivated the friendship of David. 2 Kings viii. 9. But after the death of these princes, it had given some offence to Solomon, who took it, as well as Palmira, or Thadmor, though not perhaps in person.

VER. 8. *Tributaries*. Heb. also, "to work," at cutting stones, &c. 1 Par. xxii. 2. Some of their descendants returned from captivity. Ib. ix. 2.

VER. 10. *Fifty*. These were different from the five hundred and fifty overseers, 3 Kings ix. 23.

VER. 11. *Into it*. It was deemed improper for a pagan woman to reside in the same place. C.

14 And he appointed, according to the order of David, his father, the offices of the priests in their ministries: and the Levites, in their order, to give praise, and minister before the priests, according to the duty of every day: and the porters, in their divisions, by gate and gate: for so David, the man of God, had commanded.

15 And the priests and Levites departed not from the king's commandments, as to any thing that he had commanded, and as to the keeping of the treasures.

16 Solomon had all charges prepared, from the day that he founded the house of the Lord, until the day wherein he finished it.

17 Then Solomon went to Asiongaber, and to Ailath, on the coast of the Red Sea, which is in the land of Edom.

18 And Hiram sent him ships by the hands of his servants, and skilful mariners; and they went with Solomon's servants to Ophir, and they took thence four hundred and fifty talents of gold, and brought it to king Solomon.

CHAP. IX.

The queen of Saba admireth the wisdom of Solomon. His riches and glory. His death.

AND *when the queen of Saba heard of the fame of Solomon, she came to try him with hard questions, at Jerusalem, with great riches and camels, which carried spices, and abundance of gold and precious stones. And when she was come to Solomon, she proposed to him all that was in her heart.

2 And Solomon explained to her all that she proposed: and there was not any thing that he did not make clear unto her.

3 And when she had seen these things, to wit, the wisdom of Solomon, and the house which he had built,

4 And the meats of his table, and the dwelling-places of his servants, and the attendance of his officers, and their apparel, his cup-bearers also, and their garments, and the victims which he offered in the house of the Lord, there was no more spirit in her, she was so astonished.

5 And she said to the king: The word is true which I heard in my country, of thy virtues and wisdom.

6 I did not believe them that told it, until I came, and my eyes had seen it, and I had proved that scarce one half of thy wisdom had been told me: thou hast exceeded the same with thy virtues.

7 Happy are thy men, and happy are thy servants, who stand always before thee, and hear thy wisdom.

8 Blessed be the Lord, thy God, who hath been pleased

* 3 Kings x. 1; Matt. xii. 42; Luke xi. 31.

VER. 14. *And gate*, at their respective posts. See 1 Par. xvi. H.

VER. 17. *Asiongaber*, which was called Bernice, (Jos. viii. 2,) and now Suez. T.

VER. 18. *Ships*; not perhaps from Tyre, but from the Red Sea. C.—*Skilful mariners*. They were the most expert, and the inventors of navigation. *Prima ratem ventis traders docta Tyrus*. Tibul. See Wisd. xiv. 6.—*Fifty*. Thirty are omitted, 3 Kings ix. 28, as they were expended in the voyage. C.—Yet the Heb. letters for twenty and fifty are extremely similar. D.

CHAP. IX. VER. 1. *Saba*. See 3 Kings x. 1. This queen resided in Arabia or Abyssinia. H.—*Questions*. They were not of a trifling nature, as she is commended by Christ. D.

VER. 3. *House*; the royal palace, or rather the temple, which was much more magnificent than any thing in the East.

VER. 10. *Thyine-trees*, very odoriferous. C.—Heb. *alugim*: 3 Kings, *almugim*, as the letters are frequently transposed in Heb. D.—Huet thinks these were citron-trees, which did not produce fruit, but were used to make costly tables, and were a species of cedars.

to set thee on his throne, king of the Lord, thy God. Because God loveth Israel, and will preserve them for ever: therefore hath he made thee king over them, to do judgment and justice.

9 And she gave to the king a hundred and twenty talents of gold, and spices in great abundance, and most precious stones: there were no such spices as these which the queen of Saba gave to king Solomon.

10 And the servants also of Hiram, with the servants of Solomon, brought gold from Ophir, and thyine-trees, and most precious stones:

11 And the king made of the thyine-trees stairs in the house of the Lord, and in the king's house, and harps and psalteries for the singing men: never were there seen such trees in the land of Juda.

12 And king Solomon gave to the queen of Saba all that she desired, and that she asked, and many more things than she brought to him: so she returned, and went to her own country, with her servants.

13 And the weight of the gold that was brought to Solomon every year, was six hundred and sixty-six talents of gold:

14 Beside the sum which the deputies of divers nations, and the merchants, were accustomed to bring, and all the kings of Arabia, and the lords of the lands, who brought gold and silver to Solomon.

15 And king Solomon made two hundred golden spears, of the sum of six hundred pieces of gold, which went to every spear:

16 And three hundred golden shields, of three hundred pieces of gold, which went to the covering of every shield: and the king put them in the armoury, which was compassed with a wood.

17 The king also made a great throne of ivory, and overlaid it with pure gold.

18 And six steps to go up to the throne, and a footstool of gold, and two arms, one on either side, and two lions standing by the arms:

19 Moreover, twelve other little lions standing upon the steps on both sides: there was not such a throne in any kingdom.

20 And all the vessels of the king's table were of gold, and the vessels of the house of the forest of Libanus, were of the purest gold. For no account was made of silver in those days.

21 For the king's ships went to Tharsis, with the servants of Hiram, once in three years: and they brought thence gold and silver, and ivory, and apes, and peacocks.

VER. 11. *Stairs*. Heb. "hands," (D.) or banisters, from the palace to the temple. Junius.

VER. 12. *And many*. Heb. "besides that which she had brought unto the king." Prot. It is, however, certain that Solomon made use of many of her presents, and therefore he returned her others in greater profusion; or, as it is expressed, 3 Kings, *besides what he offered her of himself of his royal bounty*. H.

VER. 13. *Gold*, each worth £5475, (Arbutnot,) so that this part of the revenue alone would amount to £3,646,350 sterling annually. H.

VER. 16. *Pieces*. In 3 Kings we read *three pounds*.—*Wood*; or, "in the palace of the forest of Libanus," (3 Kings x. 17. C.) as it is expressed in the Sept. T.

VER. 18. *Arms*. Prot. "stays." H.—Heb. in 3 Kings, seems clearer and more correct. C.

VER. 20. *Days*. We sometimes find the figure, hyperbole, used in Scripture for things unusual. Chap. i. 18. W.

22 And Solomon was magnified above all the kings of the earth for riches and glory.

23 And all the kings of the earth desired to see the face of Solomon, that they might hear the wisdom which God had given in his heart.

24 And every year they brought him presents, vessels of silver and of gold, and garments, and armour, and spices, and horses, and mules.

25 And Solomon had forty thousand horses in the stables, and twelve thousand chariots, and horsemen, and he placed them in the cities of the chariots, and where the king was in Jerusalem.

26 And he exercised authority over all the kings, from the river Euphrates to the land of the Philistines, and to the borders of Egypt.

27 And he made silver as plentiful in Jerusalem as stones: and cedars as common as the sycamores, which grow in the plains.

28 And horses were brought to him out of Egypt, and out of all countries

29 Now the rest of the acts of Solomon, first and last, are written in the words of Nathan, the prophet, and in the books of Ahias, the Silonite, and in the vision of Addo, the seer, against Jeroboam, the son of Nabat.

30 And Solomon reigned in Jerusalem, over all Israel, forty years.

31 And he slept with his fathers: and they buried him in the city of David: and Roboam, his son, reigned in his stead.

CHAP. X.

Roboam answereth his people roughly: upon which ten tribes revolt.

AND Roboam went to Sichem: for thither all Israel were assembled, to make him king.

2 And when Jeroboam, the son of Nabat, who was in Egypt, (for he was fled thither from Solomon,) heard it, forthwith he returned.

3 And they sent for him, and he came with all Israel, and they spoke to Roboam, saying:

4 Thy father oppressed us with a most grievous yoke; do thou govern us with a lighter hand than thy father, who laid upon us a heavy servitude, and ease something of the burden, that we may serve thee.

5 And he said to them: Come to me again after three days. And when the people were gone,

6 He took counsel with the ancients, who had stood before his father, Solomon, while he yet lived, saying: What counsel give you to me, that I may answer the people?

7 And they said to him: If thou please this people, and soothe them with kind words, they will be thy servants for ever.

* A. M. 3029, A. C. 975.—b 3 Kings xii. 1. A. M. 3029.

VER. 25. *Thousand.* In 3 Kings we read, 1400 chariots; and here Heb. has, "4000 stables, (C.) or stalls for horses and chariots" (Prot.); and the Sept. "4000 mares for the chariots, and 12,000 horsemen." H.—There might be ten horses in each stable. D.

CHAP. X. VER. 7. *Please.* 3 Kings xii. "serve." By a little condescension thou mayest establish thy throne. C.—The people did not complain till they saw the riches of the nation wasted on wicked women (T.) and idols. D.

VER. 11. *Scorpions;* thorns, or scourges armed with hooks. Colum. iii. 10.—Roboam had not sense to despise the foolish advice of the young men. T.

8 But he forsook the counsel of the ancients, and began to treat with the young men, that had been brought up with him, and were in his train.

9 And he said to them: What seemeth good to you? or what shall I answer this people, who have said to me: Ease the yoke which thy father laid upon us?

10 But they answered as young men, and brought up with him in pleasures, and said: Thus shalt thou speak to the people that said to thee: Thy father made our yoke heavy; do thou ease it: thus shalt thou answer them: My little finger is thicker than the loins of my father.

11 My father laid upon you a heavy yoke, and I will add more weight to it: my father beat you with scourges, but I will beat you with scorpions.

12 So Jeroboam, and all the people, came to Roboam the third day, as he commanded them.

13 And the king answered roughly, leaving the counsel of the ancients.

14 And he spoke according to the advice of the young men: My father laid upon you a heavy yoke, which I will make heavier: my father beat you with scourges, but I will beat you with scorpions.

15 And he condescended not to the people's requests for it was the will of God, that his word might be fulfilled, which he had spoken by the hand of Ahias, the Silonite, to Jeroboam, the son of Nabat.

16 And all the people, upon the king's speaking roughly, said thus unto him: We have no part in David, nor inheritance in the son of Isai. Return to thy dwellings, O Israel, and do thou, O David, feed thy own house. And Israel went away to their dwellings.

17 But Roboam reigned over the children of Israel, that dwelt in the cities of Juda.

18 And king Roboam sent Aduram, who was over the tributes, and the children of Israel stoned him, and he died: and king Roboam made haste to get up into his chariot, and fled into Jerusalem.

19 And Israel revolted from the house of David, unto this day.

CHAP. XI.

Roboam's reign. His kingdom is strengthened.

AND Roboam came to Jerusalem, and called together all the house of Juda, and of Benjamin, a hundred and fourscore thousand chosen men and warriors, to fight against Israel, and to bring back his kingdom to him.

2 And the word of the Lord came to Semeias, the man of God, saying:

3 Speak to Roboam, the son of Solomon, the king of Juda, and to all Israel, in Juda and Benjamin:

4 Thus saith the Lord: You shall not go up, nor fight

* 3 Kings xi. 29.—d A. M. 3030, A. C. 974. 3 Kings xii. 21.

VER. 15. *Will of God:* not that the king should act foolishly, or the people rebel, but to effect what he had promised. H.—Syriac has well expressed the sense: "because this rebellion happened by the Divine permission, that they might behold the truth of the prediction of Ahias" (C.); and that the fault of Solomon might be punished. D.

CHAP. XI. VER. 1. *Chosen.* Sept. "young," (H.) as the Heb. term also signifies. T.—His. Heb. "the kingdom again to Roboam."

VER. 4. *Will,* to punish the disorders of Solomon, &c. See 3 Kings xii. 24, Gen. xlv. 8. God knows how to draw good out of evil, without approving the misconduct of men. H.